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John Tyndall

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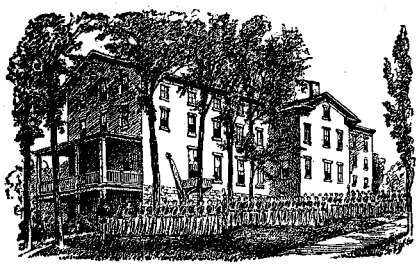

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Located at Canton, St. Lawrence Co., N. Y. A school for training candidates for the ministry of the Universalist Church. Those who would be equipped for the service of a religion free, rational, sincere, and at the same time genuinely Christian, would do well to correspond with the President, I. M. ATWOOD, D.D., or the Secretary, HENRY PRENTISS FORBES, D.D., Canton, N. Y.

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Contents, 26 August, 1893

PAGE

COVER PORTRAIT:
John Tyndall ... 373

THE WEEK ... 379

EDITORIAL:
John Tyndall ... 382
Training a Necessity ... 383
An English View ... 383
A Musical Stepping-Stone ... 384

CONTRIBUTED ARTICLES:
The Parliament of Religion. By William Pipe ... 385
Industrial America.—IV. Southern Farms and Mines. By C. B. S. ... 387
The Monastery of La Rábida. By John Rockwell ... 388
Foreign Missionaries: As Seen by a Naval Officer. By Lieut. Albion V. Wadhams, U.S.N. 389
The Greater Glory.—XVI. By Maarten Maartens ... 390

THE SPECTATOR ... 393

THE HOME:
Th Secret of Influence ... 394
An Occupation for the Growing Girl. By Anne C. Stearns ... 394
Provisions for Picnics. By Christine Terhune Herrick ... 395
A Collection of Papers ... 395
The Begnnings of Wisdom. By Rachel Dunkirk ... 396
A Wise Decision ... 397
A Hot-Weather Dish ... 397
Working-Girls' Vacation Fund 397

PAGE

Lappish Fairy Tales: I.—The Troll-Woman and Myself. II.—The Salmon and the Perch. By Hjalmar Hjorth Boyesen. 397
Shakespeare's Children. — II. The Sons of Edward IV. By Augusta Larned ... 398
A Change of Opinion. By Mary Allaire ... 399
Paul Shipwrecked. By Lyman Abbott ... 400
A Type ... 400

THE RELIGIOUS WORLD:
Where is New England; The Adonai Shomo; Home for Young Girls; The Baptists in England; The Eucharistic Congress; Rev. Charles Gore and Nonconformity ... 401
Gleanings ... 402
Ministerial Personals ... 402

BOOKS AND AUTHORS:
Dr. Gladden's Christian Democracy ... 403
Fragments of Science ... 403
Minor Notices ... 403
Literary Notes ... 404
Books Received ... 404

WITH OUR READERS:
I.—Correspondence ... 405
II.—Notes and Queries ... 405

FINANCIAL ... 408

BITS OF FUN ... 410

ABOUT PEOPLE ... 411

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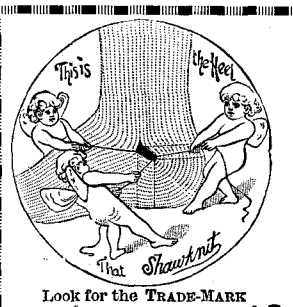

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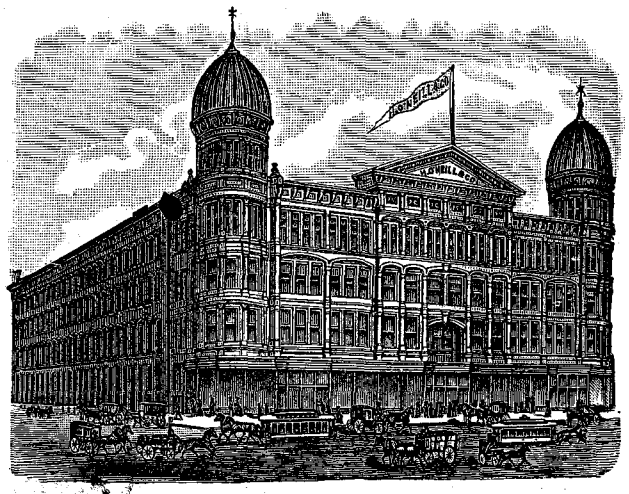

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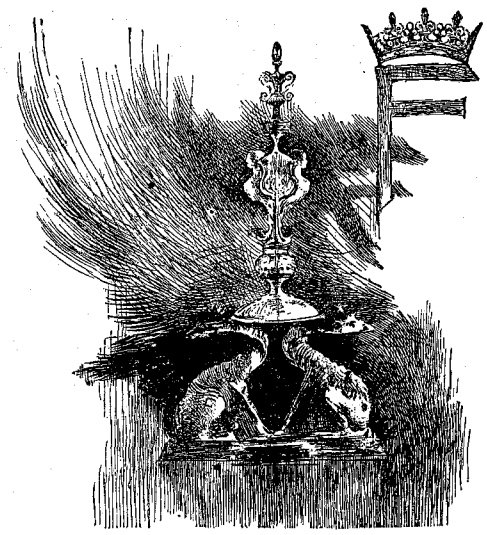

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Volume 48 For Week ending 26 August, 1893 Number 9

The Week

THE Silver debate in the House of Representatives began lamely. Mr. Isidor Rayner, of Maryland, who was chosen to lead the anti-silver Democrats, urged strongly the inability of the United States to preserve its silver dollars at a par with gold, but offended some of his professed bimetallist followers by his declaration that "at this critical era in the history of the country I am not in the slightest degree disturbed or intimidated by the glittering catchwords of political conventions." The speech of Mr. Bland, who, of course, led the free silver Democrats, was desultory, unconvincing, and confessedly unprepared. Mr. Pence, of Colorado, who opened the debate for the Populists, made a great hit, but not a great argument. No Republican leader has as yet taken part in the debate. Only one speech has been made that really demands attention. This was the oration of Mr. Bryan, of Nebraska, who has certainly delivered incomparably the strongest argument for the free coinage of silver that has yet appeared. If it is a remarkable piece of oratory, as described in the dispatches, it is more remarkable for the pains-taking accuracy of the statistical statements which formed its groundwork. There is not one of them that is not confirmed by the best monometallist authorities. A three hours and a half speech is not easily summarized in a paragraph. The framework of his argument, however, was as follows:

> When all the silver available for coinage could gain admission to some mints, and all the gold available for coinage could gain admission at others, and some nation like France maintained the parity by bimetallism, it was of comparatively little importance whether a particular nation used silver, or gold, or both. But one nation after another has closed its mints to silver. If the United States, which now utilizes more than one-third of the total annual product of the world, shall close its mints to silver, we will have universal gold monometalism. Every nation will have only gold to supply its people with money, and the value of gold must appreciate yet more rapidly than it has in the past, making heavier the weight of every debt, and making universal and increasing the currency famine which now paralyzes enterprise in the United States. Were the entire production of both metals utilized for coinage, the supply of money would hardly keep pace with the increasing needs of society for more money. Suppose that the worst that is predicted should happen under the free coinage of silver, and that all of our $600,000,000 of gold should leave us and silver take its place. It would still be infinitely better for the United States, and infinitely better for the world, to have everywhere a currency increasing with increased needs. If, on the other hand, we adopt gold, we simply put gold on an auction block with every nation as a bidder, and each ounce of the standard metal would be knocked down to the one offering the most of all other kinds of property. But all of our gold will not leave us; the entire product of the world's silver mines is but $180,000,000 a year, and the consumption of silver in the arts and its shipments to the Orient reduce this supply to an amount little, if any, greater than the present demands of the United States for increased currency, while for the future we know that demands are increasing with each new year. If we are mistaken, if we cannot keep silver and gold at par by permitting each to be coined as they always were before hostile legislation interfered with the volume and value of money, then we are ready to change the ratio. But it must first be demonstrated that the change is needed.

It is expected that Mr. Fellows, of New York City, will reply to Mr. Bryan on Tuesday of this week, the day we go to press.

❀

In the Senate the most interesting discussion thus far was when Mr. Lodge, of Massachusetts, and Mr. Wolcott, of Colorado, joined issue as to the cause of the present panic. Mr. Lodge declined to say whether or not he himself believed that distrust of the Sherman Act currency was responsible for the crisis, but he declared that the business community believes this, and urged that confidence cannot be restored while the business community believes there is ground for the lack of confidence. "You cannot reason with a panic," he said. "You must quell it. Repeal will bring a measure of relief, because the business world believes it will." Mr. Wolcott denied that the business community distrusted the Sherman Act currency. That currency, he quoted Senator Chandler as saying, was "backed by the credit of the Government and by silver at its bullion value," and no business man believed it less good than Clearing-House certificates backed by re-discounted paper. Even in England it is not distrusted. The securities that came back to us during England's crisis came irrespective of the material in which they were payable. The Sherman Act is not responsible for the condition of affairs abroad, and still less is it responsible for the condition of affairs at home. The people who are drawing out their money from the banks do not distrust silver, for the silver certificate is laid away in the stocking side by side with the gold dollar. The lessening of the currency will not make them more confident that they can get their money when they want it. This brief debate—and it was a very brief one—came nearer covering the question immediately at issue than any of the long speeches that have been made. What has been most interesting in the Senate has been the actions taken rather than the speches made. Senator Voorhees reported the Administration bill to increase the currency by removing the tax from national bank circulation and permitting the banks to issue notes up to the par value of their bonds. This measure would undoubtedly have given the country $20,000,000 of additional currency, but so many Western and Southern Senators hold that national banks are no better entitled than any other class to receive paper money without interest, that its passage is extremely doubtful. Early last week the free coinage men were greatly elated when Senator Vest, of Missouri, a close friend of Mr. Cleveland, declared himself opposed to the unconditional repeal of the Sherman Act, but later in the week they were even more depressed when Senator Voorhees, of Indiana, a professed silver man, and the chairman of the Coinage Committee, drafted a bill unconditionally stopping the issue of silver currency, but

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incorporating in the bill the bimetallist plank in the Democratic platform.

❀

The Democratic Convention in Virginia last week, in which the party leaders in favor of the free coinage of silver successfully opposed the adoption of a plank demanding it for fear of party discord, was of insignificant importance compared with the Iowa Republican Convention, which explicitly abandoned prohibition. To this last Convention there were twelve hundred delegates, and the anti-prohibition plank was only adopted after a long fight by a vote of 602 to 513. The wording of the plank is as follows:

> That prohibition is no test of Republicanism. The General Assembly has given to the State a prohibitory law as strong as any that has ever been enacted by any country. Like any other criminal statute, its retention, modification, or repeal must be determined by the General Assembly, elected by and in sympathy with the people, and to them is relegated the subject to take such action as they may deem just and best in the matter, maintaining the present law in those portions of the State where it is now or can be made efficient, and give to the localities such methods of controlling and regulating the liquor traffic as will best serve the cause of temperance and morality.

The remainder of the platform was of little or no significance, except for its omissions. It said nothing upon the railroad question, and its currency plank declared neither for nor against the stoppage of the silver issues. All interest centered in the retreat of the party from its old ground upon prohibition. It appears that the fight in the Convention was only the beginning of that which is to take place throughout the State. The Des Moines "News" (Independent Republican) is calling for a citizen State Convention to nominate a new candidate for Governor. Reviewing the Convention, it says: "The cabal of railroad and saloon politicians, who three weeks ago, in secret conspiracy, formed a plot to stifle the conscience of the Republican party of Iowa. . . . has more than succeeded. Promising their followers a broad platform on which every Republican in Iowa could stand, they have constructed a platform so narrow that no Republican prohibitionist can stand upon it." How far the "News" represents the sentiments of the earnest temperance people of the State cannot yet be determined. The compromise plan proposed in the platform is one that would be welcome to temperance people in every State east of the Mississippi, except Maine, yet it is so distinctly a retreat from the advanced position hitherto taken by the party that a revolt may be expected. For several years it has been clear to most of us who do not believe in prohibition as a method for suppressing the saloons in States having a heterogeneous population, that the great bulk of the aggressive temperance people in Iowa differ from us, and many of them have remained Republicans in spite of anti-monopoly views simply because the Republican party has been the party of prohibition. By the action of the Convention last week the Republican party of Iowa, which was once distinguished for its radicalism and its devotion to a low tariff, makes itself simply the party of a high tariff and conservatism.

❀

The decision of the International Court of Arbitration in the Behring Sea case absolutely rejects the claim set up by our Government that the United States possesses special jurisdiction over the Sea as regards the killing of seals. The argument in favor of the theory that the waters of the sea in that vicinity form what is called in international law *mare clausum*, and the argument that a special property-right exists in the seals because of their peculiar "homing instinct," are alike held to be without sound basis. The United States, therefore, is adjudged to have in the Behring Sea—outside of the usual three miles from the coast—no other rights than those which belong to England, Russia, and all other nations. Having thus settled the questions of international law and absolute right involved, the Court of Arbitration proceeds, as it was fully authorized to do, to lay down regulations for the protection of the seals to be observed by the two nations engaged in the arbitration; the main points of these regulations are the declaring of a close season from May 1 to July 31, and the establishing of a protected zone of sixty miles around the islands resorted to by the seals. Of course these restrictions apply only to the United States and Great Britain; the rights of other nations remain untouched. It is earnestly to be hoped in the interest of the protection of the seal industry that Russia and other countries may be induced to join our Government and that of Great Britain in enforcing these restrictions. The Court of Arbitration was empowered to decide upon the amount of damages to be paid by this country to those who have been prevented from carrying on the sealing industry while arbitration has been going on. The amount of this award has not yet been made public. As to claims which may have arisen previous to the agreement upon arbitration, the Court, of course, has nothing to say; these claims will undoubtedly be pushed in the United States Courts. Of more importance than the money questions involved, or even than the settlement of the points of international law, is the encouragement given to international arbitration by the peaceful settlement of serious disagreements between two important nations. The proceedings of the Court of Arbitration have been in every way dignified, and the counsel for both parties have carried on their discussions without any appeal to unfair or extreme methods. Justice Harlan, the Arbitrator for the United States, in more than one point decided against the claims of his own Government, a fact which in itself shows that an international court can be conducted in an impartial manner. It is almost amusing, in view of the outcome of the whole matter, to remember that within a very short time many of our papers were almost clamoring for war with Great Britain. Even those who adhere to the bad old cry, "Our country right or wrong," must by this time be convinced that it is better for the country to place itself in the right in the first place. It is disagreeable to haul down the flag—whether literally as in the case of Hawaii, or metaphorically as in the withdrawal of our untenable claims in the Behring Sea case. But the responsibility for so doing must always lie with those who hastily and recklessly put the flag in a place where it has no right to be.

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The elections in France have resulted in a victory for the Moderate Republicans and for M. Carnot's Administration. The gain of the Republicans is not far from sixty-five seats. The exact figures as to the division of power in the Chamber of Deputies cannot now be given, as there will need to be many second ballots, the French election laws requiring an absolute majority to elect a member; about one hundred and fifty-five re-ballots will be necessary. The returns from some of the *arrondissements*, or districts, are still to be heard from as we go to press. The victory of the Administration is probably not as marked as it would have been under the old *scrutin de liste* method, in which each Department voted for the entire list of Deputies from its districts, accepting or rejecting all of one set of candidates. The danger of that system, however, was made so clear by the Boulangist successes that it is not likely to be adopted again. The great point of interest in the present election lay in the question whether the Moderate Republicans

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would or would not have a clear majority in the Chamber against any combination likely to be made against them by Radicals, Socialists, Boulangists (who now call themselves Revisionists, as desiring a revision of the Constitution), Royalists, and other factions. At present it seems probable that they will be able to control the Chamber by a sufficient majority. The Socialists have, it is true, gained some seats; but the Royalists and Revisionists have been proven to be even weaker than was expected. It is not likely that there will be any formidable opposition to the re-election of President Carnot; there is, however, a possibility that his ill health may make him wish to decline the honor, in which case there is a strong likelihood that his party may combine to choose M. Constans as his successor. The influence of the Panama scandal on the election has been less than many had predicted. M. Clemenceau, the Radical leader, failed of an absolute majority; he may possibly be chosen on a second ballot, but the probabilities are against it. M. Andrieux is in the same position, with an even smaller chance of election on the second ballot. On the other hand, M. Ricard, the former Minister of Justice, M. Rouvier, and M. Raynal (all of whom were compromised) have been re-elected. When we add that M. Wilson, whose corrupt use of his personal opportunities brought about the downfall of his father-in-law, President Grévy, has been elected by a large majority, it will be pretty evident that the memory of the French for political scandals is not tenacious. Among the candidates who must submit to a second ballot are M. Floquet, President of the last Chamber of Deputies, and M. Goblet, the Radical ex-Prime Minister.

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The riots between the French and Italian workingmen which took place on Thursday of last week at Aigues-Mortes threaten to grow into an international issue of some consequence. The town of Aigues-Mortes is situated in the southeastern part of France, not far from the Alps, and for some years there has been a gradual incursion of Italian workmen into the industries of the town. The French artisans fear that the Italians will underbid them in wages, and out of this competition has grown a jealousy, which has now ended in actual fighting. According to the French accounts, only a few score of workingmen were engaged in the rioting, but the Italians tell a widely different story. They assert that some fifteen hundred Frenchmen, many of them armed with guns and pistols, attacked about one hundred and fifty Italians, drove them from the town, and killed as many as fifty of their number. The real ground of complaint which the Italian Government has against France is that the French authorities did not interfere as they should have done to prevent the attacks on the Italians. After the riot had reached its height the local authorities did, indeed, send the police to the assistance of the Italians, but the outbreak had then gained such strength that the police were quite unable to deal with it. It is asserted that there were plenty of troops in the town, and that had the Mayor called them out he could have easily put down the riots. When the story reached Rome the indignation against France became intense. Demonstrations were made in the streets, and a vehement demand for revenge was made upon the Italian Government. It is said that the German Government is obtaining information in detail about the matter, and has shown a disposition to support Italy in the claims which she is expected to put forward.

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The Manhattan Elevated Railway Company seems to have overreached itself. When it rejected the terms first offered by the Rapid Transit Commission there was a strong popular demand that the needed lines be built by the city, yet the city officials took the side of the Manhattan Company and blocked all action by the Legislature. After months of further negotiation new terms were finally offered the Manhattan, which seemed a virtual concession of all the Company had asked. Yet to this last proposition the Manhattan Company has again returned a curt "no," with the suggestion that definite action be again indefinitely postponed. All the delays hitherto have been highly profitable to the Manhattan Company. Indeed, the New York "Tribune" quotes President Gould as saying that the proposed extension of his lines would not put any money into the treasury of the Company, but would merely give seats to the people who are now compelled to stand. But this latest attempt to secure a further postponement has aroused indignation so general that the Rapid Transit Commission has voted to suspend negotiations with the Company, and Mayor Gilroy, who last winter opposed the bill authorizing the city to build the roads, has denounced the Manhattan Company as not acting in good faith, and has declared himself ready to assist those who believe in municipal construction in case private capital cannot be secured for a new rapid transit system. The editorials and interviews published last week show that the general public has accepted the idea that it is cheaper for it to pay directly 3 per cent. interest on the actual cost of building a rapid transit system than to pay indirectly 6 per cent. interest on twice that cost.

❁

The impending visit to Germany of Cardinal Ledochowski, Prefect of the Propaganda Fide, and one of the most influential of Leo XIII.'s advisers, inevitably suggests a comparison between his present status, as concerns temporal power, and that of his ancient foe, Prince Bismarck. Miecislaus John Ledochowski is by birth a German Pole, and until very recent years his very name was a synonym for anti-German sentiment. During the years immediately succeeding the War of 1870, when Bismarck, then at the height of his power, was using it to curtail the privileges and counteract the influence of the Catholic Church, Ledochowski, then Bishop of Posen and Gnesen, fearlessly disputed every inch of ground with the Iron Chancellor. Upon two great issues the Cardinal was immovable —the authority of the Church in educational matters, and its right to elect its own bishops without State interference. When, therefore, during the spring of 1874 he refused to permit the German language to be taught in the schools of his diocese, it seemed that the limits of tolerance had been reached. He was fined and imprisoned, but while yet in prison he was made a Cardinal by Pius IX. Upon his release Ledochowski went to the Vatican, there to be received with honor and rapidly preferred. Though absent from Posen he continued to direct the affairs of the diocese and inspire further opposition to Bismarck, so that the German Government twice condemned him, *in contumaciam.* While Bismarck remained in power at Berlin no effort was spared to weaken Ledochowski's influence at the Vatican, but without success, for he finally succeeded Cardinal Simeoni as chief of the Propaganda. Since the fall of Bismarck Cardinal Ledochowski seems to have forgotten his old enmity toward Germany. Emperor William has undoubtedly sought to conciliate him, for he remitted the sentences passed against the Cardinal, and will personally entertain him during his coming visit to Berlin. It is pretty well understood that the support recently given to Chancellor Caprivi's policy, especially in the case of the Army Bill, by the Polish party in Germany is due to Ledo-

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chowski's influence. In favoring Caprivi and the young Emperor the Cardinal may have experienced the double satisfaction of showing his personal power among the Poles and settling his old score with Bismarck.

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An annex recently added to the Hull House, Chicago, was opened for public use something more than a week ago. This annex combines the features of a "people's kitchen," a restaurant, a gymnasium, and a club-house. Hull House, as readers of The Outlook no doubt recall, is an experiment in the direction of reaching the poor by personal contact. It is situated in a crowded West Side district, peopled principally by hard-working foreigners; Hebrews, Italians, and Irish predominating. It is conducted by resident ladies, at present numbering seven, on lines similar to those of the College Settlement in Rivington Street, New York. The new annex will greatly increase the usefulness of the Hull House. It stands on the land of a lady who gives it lease-free, and it has been furnished by two gentlemen of wealth. Its principal novelty is its "people's kitchen," which is in charge of Miss Anna Lathrop, a resident of Hull House. The *menu* provided at the "people's kitchen" includes some twenty dishes, the price of only one of which is as high as twenty cents. The restaurant proper is a most attractive place, being modeled on an old English inn, with an old-fashioned fireplace and wooden ceilings and pillars. The idea back of this attempt at providing scientific cooking for the very poor is, of course, primarily to teach them how to make the most of the food they have. But the idea does not stop there. Modern charity recognizes the fact that many of the evils of great poverty are to be regarded as effects rather than as causes. In not a few cases, for example, men "take to drink" because their poorly cooked food induces dyspepsia, and because their home surroundings—if the word "home" is permissible to describe the extreme wretchedness of tenement-house quarters—are cheerless, even positively repellent. They naturally seek the brightness of the bar-room, and the stimulant of intoxicants. It is hoped that by removing the cause, by teaching the art of properly cooking and neatly serving food, and of making one's surroundings attractive, those who are not positively vicious may in time be saved from drunkenness. By the generosity of a property-owner of the neighborhood the children are not overlooked. A lot, 300 by 119 feet, is fitted up with swings and conveniences for games. So popular has this lot proved during the summer that there is a very noticeable absence of children on the streets in the vicinity of Hull House, as compared with the number on the streets elsewhere in that quarter.

❀

General News.—On Monday of this week Mr. Gladstone moved in the House of Commons the adoption of a resolution to apply the closure to the report stage of the Home Rule Bill on Friday; Mr. Chamberlain moved, as an amendment, that the House declare that this action would degrade the House into a voting machine, and deprive the minority of their constitutional rights; Mr. Gladstone's motion was adopted and the amendment voted down.——Mr. James H. Blount, United States Minister to Hawaii, has reached Washington, and is expected to render his report very soon.——Dr. J. M. Charcot, the distinguished French physician, best known for his study of hypnotism and similar phenomena, died on July 15, in Morvan, France.——There is said to be an improvement of the situation as regards cholera in Naples, though many deaths from that cause still occur; many single cases of cholera are reported from different parts of Europe; the cholera patients at the New York Quarantine are nearly all recovering, and no new cases have recently occurred.——The accounts of the rioting between Mohammedans and Hindus in Bombay, published here last week, were very greatly exaggerated.——On Monday, Speaker Crisp, of the House of Representatives, announced the make-up of the House Committees; Mr. Wilson, of West Virginia, is Chairman of the Committee on Ways and Means; Mr. Bland, of Missouri, of that on Coinage, Weights and Measures; Mr. Springer, of Illinois, of that on Banking and Currency; Mr. McCreary, of Kentucky, of that on Foreign Affairs; Mr. Holman, of Indiana, of that on Indian Affairs.

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John Tyndall

To some of our readers it may seem strange that The Outlook puts Professor Tyndall's portrait on its front page; for Professor Tyndall has sometimes been ranked as an infidel. We put his portrait there because we believe him to be, as a man and as a teacher, truly religious. An ancient chronicle says of a famous ecclesiastic of the sixteenth century something like this: He is cruel, deceitful, and covetous, but full of religion. Professor Tyndall has not this kind of religion.

What is religion?

In the realm of conduct it is practical righteousness; in the realm of thought it is perfect truthfulness. As an investigator Professor Tyndall seeks only the truth. As a teacher his sole aim is to impart the truth. As a seeker after truth he is wholly in earnest; as a communicator of truth he is absolutely candid.

Perhaps he is sometimes too candid. He admits the public to his laboratory, and allows it to see his processes of research. He did this in his Belfast Address; and gave us the process of his thinking before he was sure of his result. This it is not always safe to do. A great many lookers-on cannot discriminate between processes and results; between suggestions and conclusions; between questions and answers.

But there are examples in the teachings of both Socrates and Paul of similar laboratory thinking.

Professor Tyndall has another qualification besides earnestness and candor to commend him as a teacher to this age. He sees both sides of the shield. The mere physicist sees only the external world, and makes it the subject of his investigation. The mere metaphysicist sees only the world of consciousness, and interrogates that world only. Professor Huxley is a specimen of the first—though even he rests morality on consciousness: We know righteousness, and that's the end of it. James Martineau is a specimen of the second; if he has contributed anything to our knowledge of the material world, or gathered anything considerable from that knowledge, enlarged as it is in our time, we fail to recall the fact. Professor Tyndall has interrogated both worlds. He is professionally a physicist; but he believes in imagination, emotion, conscience. In a word, he is a man of faith: he looks also on the invisible and the eternal.

That famous Belfast address was an endeavor to find the invisible and eternal in the visible and the transient. He who thinks he sees a promise and potency of life in all matter is looking for life.

The most fundamental question in philosophy is between death and life. Materialism is death: no God in nature; no soul in man. Professor Tyndall is an apostle of life;

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life so universal that it belongs to matter and resides in it; no death anywhere.

He may be wrong, but he is not a materialist. His philosophy is the antipodes of materialism. It lays the foundation for an intelligible doctrine of divine immanence and divine omnipresence.

If every modern theologian could receive, by a sudden inspiration, Professor Tyndall's openness of mind to all disclosures of truth, his earnestness of purpose in quest of truth, and his candor of statement in teaching truth, there would be an end to heresy trials; and the Church universal would enjoy an illumination like that which used to make St. Peter's dome on Easter night a blaze of glory.

Training a Necessity

The steady advance of educational standards in our schools and colleges is, in part, a response to the demand of the community for more thorough training on the part of those who have to do with all kinds of practical affairs. Conditions in this country have greatly changed since the time when any man of good character and strong arms might hope for a high degree of success. There is still room, and it is to be hoped there always will be room, for the man of character and industry; but the competition is now so great and the conditions of success are so exacting that the prizes in all fields fall to the men who bring not only character and industry, but trained ability to their various callings. As the country grow older, and its civilization matures, and its society becomes more highly organized, the value of training will steadily increase, for training is simply the highest development of skill, and where competition is keen superior skill wins in every commercial or professional contest. The day of raw ability in this country is fast drawing to a close, and native force and sagacity must now submit itself to those educational processes which double its working capacity and convert it into a power of the highest efficiency.

In every pursuit the trained man or woman already secures the best position and has the best chance of preferment. Those who know anything about success in the professions know that, while native cleverness sometimes secures an early success, it is disciplined ability which wins in the long run; and it is to disciplined ability that the great positions and the great reputations go. The "short cuts" in education bring one speedily to attractive outlooks, but the great views are only to be found at the end of the long climbs. It often happens that lack of means compels economy in education, that the boy must take what he can get, and supplement his lack by private study; and boys so prepared for active life often come to the front and stay there. But these boys would have been still stronger men if their opportunities of preparation had been ampler. It involves no lack of appreciation of the self-made men, who, in every profession and occupation in this country, have made their mark, to say that if these same effective and energetic men could have added to their natural force the enrichment of an ample education, success would have come to them in still higher and more satisfying forms. Indeed, the lack of early advantages is felt by no one more keenly than by the man of ability who has won his way and made his place, but whose ideals are nevertheless beyond his performance.

It is on the higher planes and in the last stretches of achievement that training becomes almost indispensable. Supreme excellence is the condition of supreme success, and supreme excellence is the result of very high training of some sort. It is for this reason that so many men and women achieve a creditable success, and so few reach the great heights and seize the great prizes. There are hosts of good lawyers, but the great jurists are few; there are many excellent physicians, but the distinguished specialists are far from numerous; there are multitudes of useful and self-sacrificing ministers, but thinkers and leaders in the pulpit are rare; there are many good writers, but those who make literature in any generation are a very small group. The first and more immediate success may be won by character, industry, and good ability; the second and ultimate success is conditioned upon an excellence which involves an exacting and long-continued training, and there are few at any time who are able to meet the test. The beautiful work which Tennyson bequeathed to the world involved not only rare poetic genius, but a patience, a fortitude, and a fixity of purpose which, in their combination, are almost as uncommon as genius itself. For these qualities lay behind that thorough education which Tennyson gave his faculty of verse-making, and which, in the end, made him a consummate master of his art down to its very last detail. There is a kind of painting which is effective and readily attracts attention and finds a speedy sale, but the art which satisfies the man who creates is born of very great labor and the most exacting self-criticism. There is a success at the bar which falls to the clever and fluent man, but the Marshalls and Storys become great jurists by heroic mastery of the knowledge and methods peculiar to their profession.

An English View

The Rev. George S. Barrett, Chairman-elect of the Congregational Union of England and Wales, is one of the most spiritual of English preachers. He is a pastor in Norwich, though he has been repeatedly called to the metropolis, as well as to churches on this side of the water. A man of fine scholarship, peculiarly sincere and genuine, he is not at all likely to be captivated by novelty, or to champion new views in theology. Mr. Barrett has been contributing a series of articles to the "Evangelical Magazine" on "The Intermediate State." The issue of that magazine for July contains the seventh of the series, and the special subject is "The Relation of the Intermediate State to Those to whom Christ has not been Made Known in This Life." The article is characteristic of its author. The various points which he makes we condense as follows:

The New Testament teaches that the salvation of every human being depends on the redemptive work of the Lord Jesus Christ.

It further teaches that it is on man's personal acceptance or rejection of the offer of mercy made to him in Jesus Christ that his eternal destiny depends. These two points are enforced by a careful study of Scripture teaching.

If apart from Christ there is no salvation offered to any man, and if apart from faith in Christ there is no possibility of the offered salvation being accepted, it follows that Christ must be made known to every human soul in order that the offer of mercy, and therefore the possibility of salvation, may be placed within its reach. The offer of mercy in Christ must be made to every man, either in this life or in that which is to come; and the moment of crisis is when the human soul stands face to face with Christ himself. Mission work abroad, and evangelistic work at home, rest on the conviction that the turning-point of every human soul is when it accepts or rejects the authority and the love of the Lord Jesus Christ; and it is clearly essential for Christ to be made known ere this turning-

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point can be reached. But only a small minority of mankind have ever heard of Christ, and consequently have ever had the opportunity of making choice of him. A majority of the heathen abroad have never heard of him or of his salvation. To them are to be added the heathen in Christian lands born into lives of sin, who, by their circumstances, have never been permitted to breathe one breath of pure air, or to have one clear glimpse of the best life.

Another class is of those laboring under "invincible ignorance," those who are "color-blind to spiritual truths." With such, unbelief is a disease, and not a crime. Mr. Barrett says: "Not many years ago I knew a man who was a typical illustration of the class to which I am referring. A friend and helper of the poor, a teacher of the ignorant, he literally lived to do good to others, and his whole life was spent in unselfish and generous aims; he had, moreover, such visions of the love of God as often to shame those who professed a richer and a truer faith—and yet this man lived and died rejecting both the Deity and the Atonement of the Lord Jesus Christ. It was the ineradicable twist given to his convictions by his birth and early education that accounted for his unhappy failure in faith; and yet if this man is ever to be saved, how is he to be saved?"

Mr. Barrett cannot believe that the doctrine that all infants are saved is either scriptural or reasonable—and much less that all are lost. The accident of death does not determine the eternal destiny of a child any more than that of a man. The same reasoning applies also to idiots and lunatics. There is no responsibility for belief or action in either, and there can therefore be no condemnation for unbelief. "Does it not seem more in harmony with the great moral laws which govern our race, more consonant with the infinite justice of God, more in accordance with the eternal verities of the Gospel of Christ, that in all such cases the probation which was impossible in this life should be made possible in another; that to them, not less than to us, the supreme opportunity should be given for the last and solemn decision of the will for or against Christ on which the issues of eternity depend?"

Mr. Barrett has little sympathy with the theory that the light of nature can ever be a substitute for the presence of Christ himself. The fact that men are judged according to their light he recognizes, but claims that the gracious equity of God's dealings requires a state in which the Christ who has not been known in this life may be revealed before the final judgment. "For to this end was the Gospel preached, even to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit." This doctrine of probation after death, thus defined and guarded, Mr. Barrett maintains, does not lessen the sense of human responsibility, or logically end in Universalism.

The conclusion of the article is in these words: "On the contrary, it emphasizes the impressive significance of responsibility by denying that it is reached until the decision of the will has been given for or against Christ; and it denies Universalism by admitting that both here and hereafter it is possible for the soul to 'refuse him that speaketh,' and to sin the 'sin unto death.'"

We have given the substance of this article neither for the purpose of approving or disapproving its contents, but rather because it affords another illustration of the absurdity of the claim that the theory that men may accept or reject Christ in the future life "cuts the nerve of missions." We sometimes hear the inquiry, "Where are the men holding these views who are doing evangelistic work?" If there is anywhere one man with more evangelistic spirit than the Rev. George S. Barrett, we do not know where to find him; and Mr. Barrett is a representative leader in the "Forward Movement in Missions." These views do not "cut the nerve of missions" abroad, and there is not the slightest prospect that they will do so at home.

A Musical Stepping-Stone

Apparently popular musical education is much more common, if not much further advanced, in Great Britain than with us. And this seems to be due to the general use in the schools of the Tonic-Sol-Fa system. Ten years ago sight reading was introduced into the Board Schools—a term which answers to our phrase Public Schools—as a part of the regular recognized curriculum, and a premium was given for successful attainment in the art. Some of the ablest musicians in Great Britain have interested themselves in making this movement effective. Among those who have not only endorsed it, but helped it forward, is Sir John Stainer, from whose recent report to the Government we quote. It should be explained that the Imperial Government makes its grants to the schools in aid of their work dependent on a certain standard reached by the pupils, and that for the last ten years it has given a shilling—equal to a quarter of a dollar—for any pupil who has reached the required standard in sight-reading of music.

In 1884 about one million and a quarter of children earned the grant; in 1892 the number closely touched three millions. All these children have learned enough about the theory and practice of music to constitute a sound basis for future work in after life. Some take exception to this statement on the ground that the majority of children learn the letter notation (Tonic-Sol-Fa) and not the staff. But there need be no misgiving on that score, for the Tonic-Sol-Fa method now admits those instructed in it to the best literature of vocal music; an immense number of standard vocal works, ancient and modern, can now be obtained in this notation. But this is not all; it will be found that the majority of those having real musical taste use the Tonic-Sol-Fa system as a stepping-stone to the ordinary staff; and no more scientific method can possibly be found for unraveling the acknowledged difficulties of the staff as a vocal notation. The ordinary notation will be infinitely better mastered and understood by those who have passed into it through the gates of the more scientific Tonic-Sol-Fa, and it is important to note that all that is learned by the Tonic-So-Fa is of value when studying the staff; nothing has to be unlearned.

This testimony, coming from so distinguished a musical authority, ought to outweigh the popular prejudice among musical teachers in our own country against the Tonic-Sol-Fa, a prejudice which we are persuaded is due chiefly to ignorance. That this system will ever supplant the ordinary notation we do not imagine; it is, however, quite immaterial whether it does or not. It is enough to claim for it that it both enables great numbers to acquire some rational knowledge of music, who are now cut off from such knowledge altogether, and at the same time, and by the same process, prepares the way toward a more thorough knowledge for such as have the inclination and the ability to pursue a musical education. Dr. Stainer points out as one of the advantages of this system that it enables the children to read and thus become acquainted with good music; and that as a result there is good reason to hope that "in the future, children leaving school will carry away with them, not a bundle of worthless rubbish which they would gladly throw away, but the cherished memory of many beautiful melodies, which they will always recall with pleasure."

Our educational conventions, both local and national, would do well to take this matter up for candid and careful discussion.

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The Parliament of Religions

By William Pipe

THE religious world, irrespective of creed or nationality, will shortly owe to Chicago a debt not computable by ordinary methods. It must be acknowledged that the great effort of the Christian sects during the past few years has been to find out some way of effecting Christian union. Toward this laudable end much has been done in theory. Countless sermons have been preached, and the literature on the subject would fill a library. But this is about as far as the work has gone. The Parliament of Religions to be held in Chicago from September 11 to 27 will be the first tangible effort toward uniting the different religions of the world in the common cause of a greater humanity. Many successful Congresses have been held thus far, but no one of them has challenged the attention of thinking people in so marked a degree as will this unique Parliament of Religions.

Rev. Alfred W. Momerie, London, England.

The movement at the outset had to contend with many apparently insurmountable difficulties, but it is now rapidly developing into one of the most magnificent facts of the present century. There have been Ecumenical and Plenary Councils, General Assemblies and Synods, but these meetings—great and representative as they undoubtedly were—only had reference to one particular shade of religious opinion, and affected (spiritually) only those who held the tenets of such faith. But how vastly different is the coming Parliament of Religions. All the historic faiths will be represented here. It is a generally accepted theory that in all the religions which Christians stigmatize as false, the idea of God in some form is well developed, and it is along the line of theism that the representatives of the great faiths of the world have been invited to present testimony as to their understanding of the existence of God.

In sending the invitations to the representatives of the world's faiths to participate in this movement, the committee, presided over by the Rev. John Henry Barrows, D.D., made strenuous efforts to enlist the co-operation of the Church of England, for the reason that this body has favorably considered the burning question of Christian union. It is a strange fact to record, however, that this Church, voicing its sentiments through the Archbishop of Canterbury, has declined to take part. When this became known to the Chairman he immediately wrote to the Primate asking for a letter of approval of the scheme, even although his Church might not take any part in the deliberations. And as the matter has already wide interest, the full text of the Archbishop of Canterbury's letter is here given for the first time.

Shaku Soyen, Buddhist.

Lambeth Palace, S. E., April 25, 1893.

My dear Sir:

I am afraid I cannot write the letter which, in yours of March 20, you wish me to write, expressing a sense of the importance of the proposed Conference, without it appearing to be an approval of the scheme. The difficulties which I myself feel are not questions of distance and convenience, but rest on the fact that the Christian religion is the *one* religion. I do not understand how that religion can be regarded as a member of a Parliament of Religions without assuming the equality of the other intended members, and the parity of their position and claims.

Father A. F. Hewitt.

Then again, your general programme assumes that the Church of Rome is the Catholic Church, and treats the Protestant Episcopal Church of America as outside the Catholic Church. I presume that the Church of England would be similarly classed; and that view of our position is untenable.

Beyond this, while I quite understand how the Christian religion might produce its evidences before any assembly, a "presentation" of that religion must go far beyond the question of evidences, and must subject to public discussion that Faith and Devotion which are its characteristics, and which belong to a region too sacred for such treatment.

I hope that this explanation will excuse me for not complying with your request.

I have the honor to be,
With much respect,
Your very faithful servant,
EDW. CANTUAR.

When the invitations were sent to England, full sets of documents accompanied them, setting forth the aims and objects of the Parliament, and it is, therefore, remarkable that the Archbishop should so misconceive the intentions of the projectors.

The best answer that can be given to the Archbishop of Canterbury, the Sultan of Turkey (who also holds aloof), and all others who discountenance the Parliament, is that the preparations which have been going on for two years are crystalizing into fact. Many have accepted the invitation to participate in the great gathering either by personal attendance or by proxy in the shape of papers to be read. The Buddhists of India are sending H. Dharmapala, General Secretary of the Maha-Bodhi Society, and monk of the Buddhist Church. He was elected for this office by the monks of the Southern Church, whose action was ratified by the Venerable Samangala, Chief Monk. Japanese Buddhism will have Kinza Ringe Hirai, the Rev. Shaku Soyen, the Rev. Zitsuzen Ashitsu, the Rev. Yabuchi Baniyo, the Rev. Kato Esho, and Doki Hoyen. Hinduism will in all likelihood be represented by proxy. Manilal Dvivedi, of Nadiad, a profound philosopher whom Sir Edwin Arnold has frequently indorsed, has sent an exhaustive paper on Hinduism in general, and has supplemented it with the Hindu conception of certain phases of the deity. Nilkauth Vithal Shastri, a hereditary high priest, has also sent a valuable contribution. The Jain community of India, under the presidency of the learned Muni Atmaramji, are sending a delegate, and it is confidently expected that a learned Taoist will be present. Several papers on Taoism have already been received. The Emperor of China has commissioned the first secretary of his Legation in Washington, the Hon. Pung Kwang Yu, to attend the Parliament and present a paper on Confucianism. The Sul-

Speriaiji Dadabhai Bharucha, A Parsee from Bombay.

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tan of Turkey has interdicted several learned Mohammedans who expressed a desire to attend, but it is fairly certain that there will be present a Moslem representation. The Hon. Mr. Justice Ameer Ali, of the Calcutta Supreme Court Bench, has written to say he will probably come, and will be accompanied by the Hon. Seid Ali Bilgrani, Director-General of Mines to the Nizam of Hyderabad. Shintoism from Japan will be championed by the Rt. Rev. Reuchi Shibata of the Zhikko sect.

Among the Christian bodies nearly all of them have arranged to have either official or unofficial representation. The ancient Armenian Church has commissioned Professor Minas Tcheraz, of London, England, to come. Several of the Armenian prelates in Turkey purposed coming, but have been forbidden by the Sultan to leave the country. The Orthodox Church of Greece will have as its representative the Archbishop of Zante, who has already arrived in the country. Among the Roman Catholics who will attend are: Cardinal Gibbons, Archbishops Ireland, Ryan and Riordan; Bishop Spalding, Fathers Hewitt and Elliot, of the Paulist Order; Professor O'Gorman and Professor Bouquillon, of the Catholic University of America; J. Semmes, and Charles J. Bonaparte, and many eminent prelates from abroad.

Bishop B. W. Arnett,
M. E. Church South.

Among the Presbyterians who have indorsed the Parliament, many of whom will personally attend, are: Drs. Ellinwood, Patton, Green, Happer, Haydn, Briggs, Van Dyke, Sample, Morris, Riggs, William H. Roberts, M. R. Vincent, Schaff, C. L. Thompson, Ecob, Parkhurst, W. A. Bartlett, Teunis S. Hamlin, Ray, Withrow, and others. Among the Presbyterian speakers will be Professor A. B. Bruce, of the Free Church of Scotland; Principal Grant, of Queen's University, Kingston, Canada; Professor Philip Schaff and Professor John DeWitt.

At the outset the Protestant Episcopal Church intended taking a leading part in the Parliament, and among the Episcopate the following had signified their approval of the project: Bishops Davies, Brooks (recently deceased), Gillespie, Hale, Huntington, Knickerbacker, Johnston, Nicholson, Perry, Paret, Scarborough, Seymour, Spalding, Thompson, Tuttle, Whipple, Dudley, and Whitaker. Some of these have since followed the lead of the Archbishop of Canterbury and have withdrawn, but a sufficient number remain to warrant the assertion that the Anglican Communion will take part in the deliberations of the Parliament. Bishop Dudley, of Kentucky, will speak, and possibly one or two others. Canon Fremantle has promised a paper, and arrangements are now being made to secure several more speakers from the ranks of the Episcopal Church. Among the Methodists are Bishops Andrews, Foss, Fowler, Hurst, Merrill, Newman, Hendrix, Ninde, Fitzgerald, and Vincent, representing that body North and South, and Bishops Grant, Handy, Arnett, and Turner, of the African Methodist Episcopal Church.

N. T. Hofmeyer,
South Africa.

Among Congregationalists may be mentioned Drs. Storrs, Taylor, McKenzie, Ward, Abbott, Griffis, Carroll, Dunning, Bradford, Francis E. Clark, Gladden, Whiton, Munger, Park, Wells, Josiah Strong, Herrick, Cyrus Hamlin, and S. C. Bartlett. The Baptists have Drs. Boardman, Thomas, Braislin, Hovey, Horr, Dobbins, Strong, MacArthur, Lorimer, Moxom, and others.

These are but a few of the scores of names of eminent divines who have heartily entered into the spirit of the great undertaking. The Advisory Council, created for the purpose of gathering opinion as to the best means of conducting the deliberations of such an assemblage, already numbers over three thousand members, and it is safe to say that no religious movement was ever engineered by such a cosmopolitan group of counselors, including as it does representatives of all the Christian sects as well as Jews, Buddhists, Hindus, Moslems, Jains, Confucians, Taoists, Shintoists, etc.

Rev. G. T. Candlin,
Tientsin, China.

The Jewish people have not lost sight of this exceptional opportunity of presenting their case to the world. Despite the fact that the time of the Parliament comes at a period which is of unusual sacred interest in the Jewish calendar, their best minds are now at work preparing exhaustive essays on their faith. Among those who will speak are Dr. Wise, of Cincinnati; Dr. Henry Berkowitz, of Philadelphia; Dr. E. G. Hirsch, of Chicago; and Drs. Kohler, Drachman, Kohut, and Silverman, of New York.

Woman's work in the arena of religion is not to be forgotten upon this occasion. There will be one woman speaker each day, and among those who have already been secured are Lady Henry Somerset, Miss Frances E. Willard, Mrs. Ormiston Chant, Miss Henrietta Zhold, Mrs. Julia Ward Howe, Miss Josephine Lazarus, Mrs. Margaret Bottome, and Mary A. Livermore.

The Parliament proper will be held in the two large halls, styled the Hall of Columbus and the Hall of Washington, in the Art Institute on the lake front, and three sessions daily will be held. At each session will be received from some denominational Congress held in one of the smaller halls a presentation of the doctrines, history, etc., of that faith. Those already arranged for are the Roman Catholic, Lutheran (three branches), Christian, New Jerusalem, Jewish, United Brethren, Reformed Episcopal, Universalist, Unitarian, Presbyterian, Evangelical Association, Friends, African Methodist Episcopal, and some others whose time has not yet been decided upon. Besides the Church bodies the Young People's Society of Christian Endeavor, Epworth League, and the Sunday-School Union will make a presentation of their work to the assemblage.

Rev. J. T. Yokoi,
Tokyo, Japan.

The programme for the entire period of the Parliament is already assuming intelligent shape, although considerable difficulty will be experienced in grouping the many addresses to be given. The ecumenical feature of the work may be recognized in the following list of topics and speakers which represents only a very small part of the entire programme:

"The Theology of Judaism," Dr. Isaac M. Wise; "The Voice of the Mother of Religions," Dr. Henry Berkowitz; "Hinduism," Manilal N. Dvivedi, Nadiad, India; "Modern Science and the Argument for the Being of God," Professor George T. Ladd; "Normal Evidence of a Divine Existence," the Rev. Alfred Williams Momerie, D.D., London, England; "Primitive Hindu Religion and Primitive Revelation," the Rev. Maurice Phillips, Madras, India; "Proofs of a Divine Existence," Very

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Rev. Augustus F. Hewitt, New York; "Human Brotherhood as Taught by the Religions based on the Bible," Dr. K. Kohler, New York; "Man's place in the Universe," Professor A. B. Bruce, D.D., Glasgow, Scotland; "Taoism," John Chalmers, A.M., L.L.D., Hong-Kong; "Confucianism," Hon. Pung Kwang Yu, first Secretary of the Chinese Legation, Washington, D. C.; "Aspects of Mohammedanism," the Hon. Seid Ali Bilgrami, Hyderabad, India; "Aspects of Buddhism in Japan," the Rev. Zitsuzen Ashitsu Omi, Japan; "What Buddhism teaches of Man's Relation to God, and its Influence on those who have Received It," Kinza Ringe Hirai, Japan; "The Argument for Immortality," the Rev. Philip Moxom, D.D.; "Religion, Essentially Characteristic of Humanity," the Rev. Lyman Abbott, D.D.; "Spiritual Forces in Human Progress," the Rev. Edward Everett Hale; "Certainties in Religion," Joseph Cook; "The Origin of Shintoism," the Rev. Takayoshi Matsuyama, Japan; "The Needs of Humanity Supplied by the Catholic Religion," his Eminence Cardinal Gibbons, Baltimore; "Supreme End and Office of Religion," the Rev. Walter Elliott, New York; "Religion the Essential Expression of the Relations between God and Man," Mrs. Julia Ward Howe; "History and Present State of the Study of Comparative Religion," Professor Dr. E. Hardy, Freiburg University; "The Study of Comparative Theology," Professor T. B. Thiele, Leiden University; "Points of Contact between Christianity and Mohammedanism," President George Washburn, D.D., Constantinople; "Zoroastrianism," Ervad Sheriarji Dadabhai Barucha, Bombay, India; "What Christianity has Wrought for India," the Hon. Maya Das, India; "Comparative Religion," Monsignor D'Harlez, Louvain University; "History and Tenets of the Jain Faith," Virchand R. Ganthi, B.A., India; "The Greatness and Influence of Moses, the Jewish Lawgiver," Rabbi G. Gottheil, New York; "Religion and the World's Great Poets," the Rev. Theodore T. Munger, D.D.; "Character and Degree of the Inspiration of the Christian Scriptures," the Rev. Frank Sewall; "Relations of the Catholic Church to the Bible," Archbishop Ireland; "The Outlook for Judaism," Miss Josephine Lazarus; "The Christian View of Marriage," the Rev. Samuel Dike, D.D.; "The Religious Education of the Young," Bishop John H. Vincent; "The Marriage Bond," Charles J. Bonaparte; "The Historic Christ," the Rt. Rev. T. U. Dudley, D.D., Bishop of Kentucky; "Christianity a Religion of Facts," Professor George P. Fisher, D.D., Yale University; "The Sympathy of Religions," Colonel Thomas Wentworth Higginson; "Buddha: His Character," H. Dharmapala, India; "The Religious Leaders of Mankind," Bishop John L. Spalding; "Christianity as Understood by a Japanese," the Rev. J. T. Yokoi, Japan; "The Contribution of Science to Religion," Sir William Dawson, Canada; "Christianity and Evolution," Professor Henry Drummond; "Greek Philosophy and the Christian Religion," Professor F. Max Müller, Oxford University; "Religion and Music," Professor Waldo S. Pratt; "The Aid Which Religion Has Given to Science," the Hon. Andrew D. White, St. Petersburg, Russia; "The Catholic Faith and the Advance of Learning," Monsignor d'Hulst, Catholic University of Paris; "The Incarnation of God in Christ," the Rev. Julian K. Smythe; The Relation of the Natural and other Sciences to Religion," Dr. Paul Carus; "Music, Emotion, and Morals," the Rev. H. R. Haweis, London, England; "Buddhist Ethics," Professor T. W. Rhys-Davids, Royal Asiatic Society, London; "The Catholic Church and Morals," Professor Thomas Bouquillon, Washington, D.C.; "Christ and the Social Question," Professor F. G. Peabody; "The Social and Moral Side of the Work of the Salvation Army," Commander Ballington Booth; "Religion and Wealth," the Rev. Washington Gladden, D.D.; "Christianity as a Social Force," Professor Richard T. Ely; "The African Race: Its Religious Mission and Needs," Bishop B. W. Arnett, D.D.; "The Catholic Church and Human Civilization," Senator White, Louisiana; "The Religious Mission of the English-Speaking Nations," the Rev. Henry K. Jessup, D.D., Beirut, Syria; "International Obligations to China," President W. A. P. Martin, Imperial Tung-gwen College, Peking, China; "The Present Religious Condition of America," the Rev. H. K. Carroll, D.D., New York; "The Present Outlook of Religion," the Rev. George F. Pentecost, D.D., London, England; "What Religion has wrought for America," the Rev. David J. Burrell, D.D.; "The Catholic Church in America," Professor Thomas O'Gorman, Washington, D. C.; "Work of the Young Women's Christian Association," Mrs. Clarence Beebe; "The Reunion of Christendom," the Hon. the Rev. Canon Fremantle, D.D., Canterbury, England, and Professor Philip Schaff, New York; "Hinduism, from a Missionary point of View," the Rev. F. E. Slater, Bangalore, India; "The Attitude of Christianity to Other Religions," Professor W. C. Wilkinson, D.D., Chicago University; "Synthetic Religion," Kinza Hirai; "Christ the Unifier of Mankind," the Rev. George Dana Boardman, D.D.; "Characteristics of the Ultimate Religion," President J. G. Schurman, Cornell University; "Elements of a Perfect Religion," Bishop John J. Keane.

Cav. Matteo Prochet, Rome, Italy.

Rabbi Henry Berkowitz.

Industrial America

IV.—Southern Farms and Mines

From a Staff Correspondent[1]

If wages in Southern cities seem woefully small it is because we do not compare them with wages on Southern farms. The latter are mainly responsible for the former. "We could get sixty cents a day right along," my negro driver at Thomson, Georgia, told me, "if the town didn't fill up with farm hands as soon as cotton picking is over. Some of them will work for forty cents a day, and lower yet." Fifty cents a day was this young man's standard of decent wages, and he resented the idea of accepting less himself, or having any of his fellows accept it. The farm hands, however, are able to insist upon this standard only during cotton-picking time. Then they can get fifty cents a day, and often their meals as well. But the season their work is really needed is only about three months in the year. The remainder of the time they must pick up what they can where they can.

These wages are about all that Southern farmers can now afford to pay. In the old days a cotton-planter was an aristocrat. To-day he is the worst-clothed, worst-fed, and worst-housed farmer in the country. Compared with him the Northern farmer is an aristocrat. The census of 1880 established this fact. It valued the average year's product on Ohio farms at $700 per family; in the seceding States the average year's product was valued at only $270. Since 1880 the condition of both the Ohio farmer and the Southern farmer has changed for the worse, but the latter has lost more than the former. In 1880 cotton was bringing eleven cents a pound; to-day it is bringing but seven and a half. There has been no increase in the product of each acre. The farmers' money income has been cut down in just this proportion. You have but to talk a little while with one of them before you understand why they are enthusiastic, not only for the free coinage of silver, but for unlimited issues of paper. In 1873 their cotton brought 16 cents a pound in gold. They have seen all their property sink in price in the proportion that cotton has gone down. To talk with such men about the "unearned increment in land values" would be to assume the role of a lunatic. The only unearned increment they can see is the unearned increment in the weight of all debts measured in gold. Not all the politicians in Christendom could convince them that the gold standard for the measurement of debts, or that the refusal to remonetize silver in the face of a failing gold supply, was anything less than a national crime.

Of course many of the white planters have incomes much above the average, through the rentals they re-

[1] For the previous articles in this series, see The Outlook for July 8, July 29, and August 12.

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ceive from their negro tenants. The division of the crop upon the "one mule farms" in the cotton district is one-third to the landlord and two-thirds to the tenant in case the tenant furnishes the stock and implements, and half and half in case the landlord furnishes them. In either case the tenant receives the entire product of the vegetable patch, and of his poultry yard if he keeps one; but as to the crop, the half-and-half division is the usual one.

The "one mule farm" appears to be the unit of wealth throughout the cotton districts. It is rare that a negro cultivates more than this unit, although I was introduced to one old negro who not only cultivated but owned a "five mule farm." He had been a carpenter, and had made his money in the days that work was plenty and wages were good. A "one mule farm," as the name implies, is as much land as a family with one mule can cultivate. Generally it has thirty or thirty-five acres of cleared land, and perhaps double that amount of uncleared. I tried to get at the balance-sheet upon such farms in the fertile cotton district I visited in Southern Georgia. As nearly as I could find it, it stood as follows:

Farm and farm-house	$800 to $1,000
Stock and implements	200
Total capital	$1.000 to $1,200
Eight bales of cotton at $35 per bale	$280
Seed and fertilizers (at least)	20
Net product	$260
Tenant's share	130
Landlord's share	130

The landlord's share, however, is not really so great as this, for upon him falls the occasional repairs of houses and implements, and the occasional purchase of a new mule when the old one is worn out or crippled. Upon him, too, falls the chief loss when the crop is short, for he must often go security at the store for all the supplies furnished the tenant.

This brings up another point which shows that the tenant's share, also, is less than appears from the balance sheet. His supplies are all bought upon credit, and the credit system is the plunderer of the South. That this system plunders the farmers is becoming pretty well known, but that the storekeepers also are frequent sufferers is not so familiar. Yet the storekeepers have grievances that are well worth considering. In the first place, they deny that they charge "two prices," or even "a price and a half," for the goods sold on credit. One of them, who was a banker as well as a merchant, assured me that the additional charge on credit sales did not exceed twenty per cent. He was, indeed, stating his side of the case, but it would be fair to strike a balance between his statement and the farmers'. A twenty per cent. overcharge on credit sales would not compensate the storekeeper. An Ohio money lender of my acquaintance always claims to charge only eight per cent. interest upon his smallest loans, but adds that he must have twelve per cent. for "the cost of collection." The Southern storekeeper must also consider this item, or he will come out seriously the loser. The collection of small debts is the meanest kind of work, and the hardest kind of work, even when the debtor is honest and able in time to pay. When we include the cases where the tenant is either not honest or is unable to pay, we must recognize that a tremendous overcharge on credit sales is inevitable.

The storekeepers admit that the law is all on their side, and that they can sell anything the debtor has in his possession to satisfy their claims. "But what good does it do you?" one of them asked me. "How much can you get for a stove, when it is only a fireplace, where things are fried in a broken skillet on the coals? How much can you get for a bedstead when two sides of it are the corner of the room, and the other two are logs driven into the walls at one end, and resting on a post at the other? How much can you get for a mattress when it is simply a lot of old straw that has been slept on for years? If you packed up all the furniture in one of the negro cabins, and carted it to town to sell it, you would simply be out the cost of cartage." The merchant must take his risks and charge those who do pay enough to make up for those who don't. In one respect the negroes are the best customers he has. While talking with this merchant, I observed that the negroes that came in asked no questions about prices. "They never do," he said. "I once shipped a cargo of bacon from the West and had thirty of them come in for a supply in a single afternoon, and not one of them asked how much I was charging them. The question is, how much will I let them have? When times are good they buy recklessly, but when cotton is where it is now, we have to tell them what they can buy." With this he took me through the store and showed me the fat bacon, the corn meal, and the coarse cottons, which were all he was willing to advance them. The fat bacon sold at fifteen cents a pound, but he assured me that boiled with vegetables a pound could be made to last indefinitely. With the coarse cottons he showed me, a pair of trousers could be stitched together for something like fifty cents. It was a scale of living to which I had never had an introduction. Going out among the farms I found that the exterior of the houses corresponded with this merchant's description of the interior. It seemed that it would be safe to say that one-third of the families in Georgia live in huts with no windows. In the summer the two doors are thrown open; in the winter both are kept closed, and candle-light must be used day and night. The poverty of the city tenement-houses is nothing to the poverty of the cotton-farm tenant.

C. B. S.

The Monastery of La Rábida

By John Rockwell

To the lover of the name and fame of Columbus, and to the student of his time, the Exposition has nothing to show that can compare in interest with the monastery of La Rábida. The quaint old building, with its white walls pierced with little windows, its red tile roof, and plain iron cross, is evidently an exotic, dropped for some good purpose among these huge modern structures in every style of ornate architecture; and the army tents in front, with soldiers in sight, give evidence that here is something of more than common importance. This is, indeed, no less than an accurate reproduction of the monastery near the little town of Palos, on the southwestern coast of Spain, where the great Columbus sought shelter at one of the many dark periods of his career, and where he found friends, both faithful and helpful, through whom the tide of fortune was turned in his favor. La Rábida commemorates the turning-point in the history of the voyage of discovery, and so deserves a place in the great Columbian Exposition.

Time has brought so many vicissitudes of adversity and prosperity, of decay and restoration, to this building, that the monastery now standing near Palos presents notable differences from the structure that Columbus knew; but it has not been difficult to reproduce the building of that date, and this is what we actually have in Chicago. In imagination we must supply the rocky promontory, the hills with their thin soil painfully bare of trees, and the mule-paths that then wound through the valleys where now runs the beautiful carriage-road; and after this slight effort we are prepared to see with the mind's eye the dejected, dispirited man applying for shelter for himself and his little son. He had been repulsed at the Courts of Portugal and Spain, and would now try his fortune at the Court of France. But after being received under the hospitable roof of La Rábida, and after telling his story to the keen-witted and sympathetic Superior, he found in this Franciscan monk a friend through whose assistance his next application to the Court of Spain was crowned with success.

It was a fortunate inspiration of genius that suggested the reproduction of this curious old building, and storing it with relics, the like of which have never been seen before and will probably never be seen again. The manuscripts, books, maps, charts, and paintings gathered here consti-

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tute the treasure of treasures of the whole Exposition—the one thing that cannot be duplicated, and one of the few things that money cannot buy. The magnanimity of the owners of these priceless objects in being willing to expose them to the risks of twice crossing the Atlantic is beyond all praise.

The entrance is by way of the chapel at the eastern wing, which is furnished in the style of severe simplicity befitting an order under a vow of perpetual poverty. It is not the intention of this article to render the guide-book unnecessary to the visitor; so, passing by a host of articles both beautiful and rare, we will go directly to the western end of the room, where are shown in cases the acme of all that is valuable in the Exposition, in the form of autograph documents of the time of Columbus. To the careless observer there is little impressive in these sheets of paper, yellow with time and covered with a crabbed chirography in a language known to few of us; but the label in English attached to each shows that we have before us writings that constitute the foundation of history. Here we see the original commission from Ferdinand and Isabella appointing Columbus Admiral of the Ocean Sea, and Viceroy and Governor of the lands he should discover; the order to the people of Palos to furnish the two caravels that accompanied him on the voyage; orders concerning supplies for the first and second voyages; the decree granting him a coat of arms, with a colored drawing of the arms themselves; Columbus's will; the bull of Pope Alexander VI. dividing the Western world between the Spanish and Portuguese nations; and numerous letters, drafts for money, orders signed by Columbus, and letters and documents with the signature of Ferdinand and Isabella.

The value of the collection is attested by the presence of armed soldiers of the United States Army on guard night and day; and we must remember that the authenticity of the documents is beyond question. They have been repeatedly scrutinized by the most learned men in Europe, and many of them were printed and published by the Spanish Government as long ago as 1825, and others have been printed within a year by the Duchess of Berwick and Alba, at her own expense. M. Henri Harisse—probably the most accomplished critic of our time in matters relating to Columbus—has borne the highest testimony to the value of this publication by the Duchess. The autograph of Columbus is one of the curiosities of the collection that will repay attention. It consists of seven capital letters arranged in the form of a pyramid, underneath which he sometimes wrote, partly in Greek and partly in Roman letters, "Xrofereus" (Christopher), and sometimes "El Almirante" (The Admiral). Columbus was evidently proud of this cryptogram, and has left a careful description of it in writing; but, as he omitted to tell the significance of the letters, much curious learning has been expended to no purpose in attempts to read the riddle.

Among other objects in this room is a portrait of the Superior of La Rábida in Columbus's day, whose name is given as Juan Perez de Marchena. It is a pity to see this blundering confusion of the names of two individuals reproduced in this conspicuous manner in the year of grace 1893. It has been pointed out by Harisse, Professor John Fiske, Father Coll, and other writers that the Superior's name was Juan Perez, and that Antonio de Marchena was an astronomer and friend of Columbus at the Court of Spain, whom history in no manner connects with La Rábida. As for any man by the name of Perez de Marchena, history has no knowledge of him.

Passing into the monastery proper by way of the door on the west, we find ourselves in a corridor with white walls and brick floor, surrounding an open court, in which are a few semi-tropical plants of the variety that thrive on the thinnest of soils. These offer a realistic picture of the sterile country about the real La Rábida, and the hard, bare structure gives a vivid impression of what monastic life must be amid surroundings like these. The impression is not removed when we step from the corridor into the cells that run around the outer wall of the building, or when we mount to the second story, where the arrangement of corridor and cells and of white walls and brick floors is repeated. There is a charming book entitled "Columbus and La Rábida," written by Father Coll, one of the Franciscan monks now living in La Rábida, in which he tells us that he occupies the cell on the second story that was once the abode of the great Columbus, and has written over his door: "In this cell was solved the problem of the existence of the New World." Passing by the little extravagance of this legend, we must remember with profound interest that in that bare and narrow room the verdict of the highest body of learned men in Spain on the project of Columbus was taken up and reversed by a self-constituted court of appeals, composed of a village doctor, some monks, and a few sailors. But this is the sober truth, and the results were momentous; for when Friar Juan Perez moved in Columbus's cause, Isabella was induced to grant him another hearing, and when Columbus wanted sailors who would take their life in their hand and sail with him out into the Sea of Darkness, it was the members of this little court who rallied around him. In the eloquent language of Father Coll, "Let not the learned come to La Rábida in search of masterpieces of art, but rather the admirable efforts of intelligence. History on this spot is more fruitful than archæology, statuary, or painting; the reminiscences of the past are here worth more than a hundred empires. La Rábida is the first professor's chair in Spain from which Columbus, in company with Marchena, taught the world that there remained to be discovered vast territories and multitudes of people sunk in barbarism, as yet unknown."

Foreign Missionaries

As Seen by a Naval Officer

By Lieut. Albion V. Wadhams, U.S.N.

The importance of foreign missions must be appreciated by every one who is acquainted with them. During the years that have passed since missionaries first went to foreign lands, distinguished travelers, scientists, and lawyers who are in the habit of forming opinions after considering cold facts, and many others who are also anxious to tell the truth after careful personal examination, have made enthusiastic reports in regard to the work of foreign missionaries. It is not necessary for any one to defend the missionaries if the truth be told. Thier work speaks for them in lasting remembrance. Regardless of this fact, one meets now and then a man or woman who has visited foreign lands, and, after a hasty glance at the work of the missionaries, hearing them condemned by the ignorant, idle lounger at the clubs and hotels, or the frivolous woman in society, comes home with the sweeping statement that the missionaries are frauds and their work of no importance. Such statements should have no more consideration than one gives to the books written by foreigners who criticise our institutions after a week's journey through our country. To fully appreciate the work of missionaries one must see them at work, not for a day or month, but long enough for one to learn something about the people with whom the missionaries are laboring, and long enough also for one to know something about the missionaries themselves.

My first acquaintance with missionaries in foreign countries was upon the west coast of South America. When sharing the gracious hospitality which every one found who called upon them, I learned of the joy of their work and something about their difficulties. Soon after, in 1870, upon going to Japan, I found the missionaries employed in the same honest way. The men were preaching and teaching as opportunity offered; so were the women, while their children were teaching the natives to sing the Gospel story. In those days great care was necessary, both on the part of the missionaries and converts, on account of the anti-Christian laws and their death penalties. Gradually the people learned that the missionaries could be relied on. Men came from distant cities to inquire about the new religion. The merchants at the treaty

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ports consulted the missionaries in regard to foreign markets as reported in foreign papers. The officials also learned that the missionaries told the truth; and slowly but surely they gained the confidence of the people about them.

Returning after an absence of thirteen years I found great changes in the status of the missionaries and the laws and customs of the people. During my first cruise I was presented to the Mikado, as he was then called. He sat on a throne, dressed in the gorgeous costume of that day, with a sword-bearer standing like a statue at his side. Just after my presentation I saw a native woman beaten by a mob and her clothes torn to pieces because she appeared in the street in foreign costume. On my return to Japan I was invited to a garden party given by the Emperor, as he is now called, who walked about equipped as a French Field Marshal, with sword buckled to his side. The Empress was also present; she wore the latest French gown and bonnet. The great difference between the Emperor's dress and the opinion of the people in regard to foreign costume was of no importance compared to the fact that the anti-Christian laws were no longer in force, that religious persecution was at an end, that native self-supporting churches and school-houses were scattered throughout the empire. Instead of the natives going at night to inquire about the new religion, as they formerly did, one met men in official places ready to acknowledge their faith in God. The testimony of many Japanese officials whom I met during my last cruise was that the changes for the good of the people were greatly due to the missionaries.

As one passes from Japan to China, and learns something from actual contact with the people about their strange ways, he is surprised that the missionaries have done so much during the few years they have been at work. We forget that China was seven hundred years old when the Israelites crossed the Red Sea. During all the centuries of the existence of the empire, domestic customs have tightened their grip on the people, so that to-day it is not surprising that they believe, with their ancestral worship, that what was good enough for their ancestors is good enough for them. One can readily understand, after visiting China, the stupendous difficulties that confront the missionaries. And if one will but inquire aright, he will find in all the treaty ports, and in many other places, what the missionaries are doing. It will not take much time; Chinese families are easily visited who have embraced Christianity. One need but visit a single Christian family and compare the care of the children and the cleanliness of the home with the neglect and squalor of their neighbors, who are indeed in darkness, to realize how fortunate the community where missionaries are to be found. A great work has also been done in translating and publishing the Gospels in the various dialects of that country. In every hamlet, yes, in every house in large sections of the country, portions of the Gospels are stowed away, thus preserved on account of the Chinese respect and care for the printed page. A venerable missionary said to me at Shanghai, "Whenever God sees fit to pour out his Holy Spirit upon this people, they will have the Scriptures at hand. We may yet see a nation born in a day." One finds in China native, self-supporting churches, and as he looks about and sees the printing-presses, the hospitals, the schools, he is impressed with the great work going on, and the good use made of the money appropriated for such work. The Chinese officials are also awakening to the fact that the missionaries are the friends of the people. During the famine of 1888–9 the officials appealed to the missionaries for help. I was told that this was the first appeal ever made to foreigners on the part of the officials. It was particularly significant that it should have been made to the missionaries.

My personal information concerning missionaries is not confined to South America, Japan, and China. I know of their work in Corea, among the islands of the Pacific, in India, Africa, Egypt, Asia Minor, and European Turkey. Wherever found, one sees an earnest, devoted class well fitted for the great work they are doing. It is not unusual to find them indifferent as far as their own safety and health are concerned. When one of our men-of-war went to the Caroline Islands to point out to the Spanish authorities that our missionaries were American citizens, the officers found a frail woman, broken in health, who refused to leave her post, although offered a free passage to Yokohama, because she believed the natives needed her services. At Alexandria, Egypt (I was present), the day after the bombardment by the English in 1882, it was our missionaries who begged our Admiral for permission to go on shore. They wanted to be landed as soon as the firing ceased. Their reason for haste was this: bread was scarce; they had money to buy—if necessary, they could bake bread. They claimed it was their duty, in case their people were wounded, to care for them; to bury their dead and comfort the afflicted. Let us go, they said, and show the people that we believe what we have preached. This appeal was made before the English had control of the city, when mob law ruled, and whoever went on shore was in peril of his life. The missionaries realized the danger, but they were brave men ready to do their duty regardless of the cost.

After visiting Syria, Asia Minor, and European Turkey, one is ready to believe that the Sultan of Turkey did say that Bulgaria would not have gained its independence had it not been for Robert College. Mr. Gladstone is right in stating that our missionaries have done more for the countries of the Levant than all the nations of Europe.

In many of the countries where our missionaries are living they are at times in need of protection. This is particularly so in China at the present time. Besides the lives of the missionaries and their families, all the missionary plant—the schools and colleges, the churches and hospitals, which have been built by the contributions of our churches, aggregating millions of dollars for all denominations—is, in times of war or riot, intrusted to our navy. It is also the duty of the navy to protect the lives and property of all our citizens living abroad, but among them there is no class more worthy of protection, no class doing more important work, than that of our missionaries.

The Greater Glory[1]

By Maarten Maartens

Author of "God's Fool," "Joost Avelingh," "An Old Maid's Love," etc.

(Begun in The Outlook for July 1.)

CHAPTER XVI.

"J'OSAIS"

"Encore un de flambé," said the Marquis to himself. His class-feeling was honestly sorry for the Baron; none the less he could not entirely suppress a faint glow of satisfaction that another of the world's mighty ones should have come to grief, like himself. "Sold up!" he said, and smiled bitterly.

He could easily put two and two together and conclude that the Baron had speculated and lost. "If he has played away such a family estate, what a fool he must be!" thought Monsieur de la Jolais. In so far he partly wronged Baron Rexelaer, for that gentleman, unable to pay off the mortgages his ancestors had accumulated, had only taken to speculation as an ultimate possibility of escape. By his operations he had lost more than twice the original deficit. The news of the final crash had reached him through the last post. His brokers, refusing to hold out any longer, had sold.

There was no écarté that evening. Only the Baroness's Patience, with Father Bulbius watching it.

"Here, you, Antoine, listen," said the Marquis, imperiously. He had had his evening injection of morphia, and the valet was about to withdraw. "I have something to say to you. My identity is out."

The valet's conscience smote him; on that account he smiled superciliously. "But what could Monsieur le Marquis expect?" he said. "And with an alias which is Monsieur le Marquis's own name?"

"Peace!" interrupted his master. "You told. Whom?"

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Antoine protested with vehemence. The Marquis listened carelessly, half-hidden by the faded green bed-curtains. Presently he said: "Let us understand each other. This person, will he tell others?"

"But nobody knows!" cried Antoine.

"I suppose that means he will not. You will go to him to-night—to-night, do you hear!—and offer him money to hold his tongue. If it is the priest, as I presume, so much the better. He will keep his promise as well as the money. Or, still cheaper, you might pass your words through the confessional?"

Loripont's countenance expressed his disapproval of such levity. He thought his master little better than a heathen.

"Your religion comes useful occasionally," the Marquis went on. "Where's that little Virgin of yours? Find it."

Loripont obeyed with a scowl. He drew from under his shirt a tiny silver image, fastened to a string, and kissed it reverently, and then stood dangling it irreverently. Once before, upon their first coming together, his master had made him swear by it—swear never to steal or cheat. He had religiously kept his oath. The little image was his guardian-angel and every-day god. It was no good for the other world, but it looked after him in this. Fortunately the Marquis had not exacted a promise of absolute veracity. The wisdom of government lies in the regulation of liberty.

"I will give you," said Monsieur de la Jolais, toying with the trifles on his bed-table, "one thousand francs for every week I have to live. That is my offer. My demand is this:

"First. You will send for your wife, and you and she will tend me with unmurmuring devotion. Secondly. You will both preserve absolute silence about me and my doings, now and ever afterwards. There is no mystery. I do not intend to do anything extraordinary, but I will not have my sufferings known to the world. As soon as I am dead, you will convey my body back to Saint-Leu, and you will give out that I died of some chest complaint—Pneumonia. That is all. Swear. I can trust you to frighten your wife into her part. Swear for both."

"I will swear, Monsieur le Marquis, on one condition—"

"You have heard the condition," said the Marquis, sitting up in bed. "The money shall be paid you. Swear."

He cowed the man with his keen eyes. Antoine mumbled "I swear," as he lifted the little image to his lips.

But immediately afterward his manner changed. He leant back against the roughly-painted door, slipped the little doll out of sight behind his collar, and folded his arms.

"Take a chair, said the Marquis," with courteous scorn. But the valet did not modify his pose. "I also have my conditions, Monsieur le Marquis," he said. "Will Monsieur le Marquis have the goodness to listen to them for a moment?"

Monsieur de la Jolais sank back and plaintively wondered where was the strength of those good old days when he would have cursed the fellow out of the room. His head was growing dizzy. He merely said: "You should not first have taken your oath."

"I permit myself to differ from Monsieur le Marquis," retorted the valet. "I remembered that I was dealing with a gentilhomme."

The Marquis felt the force of the rebuke. "What is it you want?" he said. "Be brief. I stand in great need of rest."

"Monsieur le Marquis de la Jolais-Farjolle," began Antoine, striving in vain to keep his voice quite steady, "when I entered your service eight years ago, you bound me down never to appropriate any of those little advantages which a gentleman's service naturally brings with it. You paid me the usual wages. I therefore earned less than half of what is usual. I have kept faithfully to my promise; I have never appropriated a halfpenny. I believe that, on the whole, I have not given serious cause for dissatisfaction?"

"So be it," said the Marquis. "You could have left, if you wished."

"Not only did I not earn my due," continued the valet, "but I was obliged to spend part of my wages, on your behalf, to keep up the honor of our name. Permit me to say it, Monsieur le Marquis, but a man in my position who respects himself and his connections cannot expose himself to the charge of continuous underpayment of inferiors. Wherever, during all these years, you have instructed me—at home or abroad—to give a cabman or a porter a franc, I have been compelled by circumstances, Monsieur le Marquis,—excuse my mentioning it—to make the sum one franc fifty, and sometimes two."

"The more fool you," said the Marquis.

"So I have always thought, Monsieur le Marquis. But one attaches oneself, against one's will, to the great name one is connected with. Permit me to add, Monsieur le Marquis, that I have carefully kept account of all the sums I was thus compelled to advance in a little note-book, which I have here." He touched his breast.

"Anything more?" asked the Marquis.

"There is just one point which I am afraid I must still mention,"—he hesitated—"Taking into account the great risk of these advances, I have considered myself entitled to reckon ten per cent. interest on each payment from the day on which it was made. I can assure Monsieur le Marquis on the solemn oath by which I bound myself that the accounts I have handed in have always been rigidly accurate, and that in the extra charges I now bring forward I have never exceeded the limits of what I considered the unavoidable."

"*You* considered," said the Marquis.

"Monsieur will allow me to point out that Monsieur le Marquis de la Jolais-Farjolle has the reputation of being the most extravagant nobleman in Brussels. He has not the reputation of being the most generous. He would probably be known as the stingiest, were it not for his humble servant, Antoine Loripont."

He stared his master straight in the face, but not impertinently. Then he produced his little account-book and held it out. "The sum total," he said, "is three thousand, seven hundred and forty-three francs, nineteen centimes. The centimes sound unreal; they are the outcome of the interest-reckoning. I vouch for strictly honest accuracy, by the Mother of God—" and he pulled out his little image again, and kissed it.

"Go to the deuce," said the Marquis.

"As Monsieur the Marquis pleases. But I mentioned this subject because I wished to forewarn Monsier le Marquis that I shall consider myself entitled to refund myself this money—which I have always looked upon as a loan—from whatever moneys or articles of value I may happen to have in my keeping at the time of Monsieur the Marquis's possible demise—I have understood that much from the beginning."

"You shall make an inventory for me," said the Marquis. "I shall send it to the Notary's."

Their eyes met. "I was mistaken," said the valet, coolly. "I should have delayed my oath after all."

The Marquis turned his face to the wall. "Take the money," he said. "Take it now. But, for Heaven's sake, let me sleep!"

The repose which he longed for did not, however, visit him as soon as he had expected. He, who had always been an excellent sleeper—it was natural to his tranquil good health—had yet to learn that there is an exhaustion which does not precede, but precludes recuperative rest. Sleep, like the jilt she is, does not come when courted. She attracts, and casts her glamour all around her, and then laughs and runs away.

And she leaves behind her all the torment of that living night-watch which is so unlike the life of day.

All the hideous moonlight of a soul distorted, in which depths of unknown stillness wake and move beneath the shifting shadows, to a rush of restlessness that dies away and yet is never altogether gone, while the thousand shapeless spectres that rise and breathe and have no being come roaming to and fro in the chilly greyness—into unending distance, with a weary drawing of the brain, and then back again upon the burning eye-balls, with a blow as of a ham-

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mer, and once more down avenues of vagueness, never fully visible—far—far—never out of sight.

The Marquis sat up in bed. "Rest," he said aloud. And then he fell back again, and tossed from side to side.

And as he did so there woke within him an indefinite consciousness of something—something wrong—at that point where the dead weight lay under his breast. For the moment only there was the vague expectancy—half curious, half anxious—and then steadily, like the pressure of a borer, slowly piercing farther, there came deepening on his soul a persistency of pain. Then, the expectancy that it would pass over, that it was relenting, lessening—a sharp twinge, almost welcome, in the momentary diversion—a sudden hope!—and then again, slowly, steadily, the piercing, pressing pain.

He revolted against it in the fury of his impotence, tired no longer, no longer conscious of fatigue. He struck his hands wildly into the darkness, and threw back the bedclothes, and pulled them up again. He lighted a candle, and stared at his haggard face in the glass, and fiercely dashed out the light. And at last, when he had pressed his fists against his pursed-up lips, and told himself again and again: "I will not," he broke into a shriek of agony and thrust his head down into the pillows and tried to believe he had not heard his own voice.

It had rung out, nevertheless. Presently there came a knocking at the door. The landlady, aroused by the cry, had risen hastily to inquire if she could be of use. Should she call Mynheer's servant who slept on the other side of the house? Mynheer was taken bad again; did he want the doctor sent for? Her man could easily go if it was desired! With the simple logic of her sort, the landlady was all the more voluble because the Marquis did not understand her. But even in his necessity the latter resented the sympathetic tone of her voice, as it came pouring through the keyhole. He refused to be pitied by these creatures. He called for his servant, and cursed him when he came, and, at length, by the help of fresh morphia, was lulled into some kind of repose.

And thus we can comprehend one of the reasons why Monsieur de la Jolais, when shipwrecked at Deynum, had elected to remain there. Be it known, then, that Antoine, when he described his master as the most extravagant noble in Brussels, had but given one-half of the characterization as it was repeated in the salons and clubs of that city. It was true that the Marquis, wherever his own pleasures and comforts were concerned, indulged in that careless extravagance which is so often found in stingy men of wealth. He was notorious for having ordered an extra train to Paris upon missing the regular one, and then having quarreled over his fare with the cabman who drove him from the station. It was he who had—ah, but that is a nasty story! The man is dead. Better let it alone.

He had another reputation, however, of which he was far vainer—the only thing, perhaps, of which he was really vain—the reputation of having been, all his life, the bravest of a reckless set. From his youth upward he had enjoyed the excitement of foolhardy feats, risking his life a hundred times, uselessly, for the laughter and the triumph of the thing. He had rejoiced to think that none of his comrades cared to take a particular ditch and hedge on his own estate; he liked to show them how to do it, as he said. It was he who had driven a horse in a chaise from the high box of a phaeton and pair behind it, holding the reins of all three, up the Montague de la Cour, and round by the Royal Park. It was he also who had lain down between the rails—for a wager—and let a train pass over him, but that was very long ago. Moreover, he had fought at least a dozen duels in his day, and, on one occasion, when his adversary's bullet carried off the point of one of his mustaches, he had turned cooly to that gentleman with the punning words: "Vous me rasez, Monsieur." He had been a hero among his companions for the devil-may-care contempt of death which had never found a worthy occasion of displaying itself, and it was to this well-known trait that he owed his nickname of "J'ose," an abbreviation for Josephe. He had been intensely gratified by this public recognition of his valor. It was the one "greatness" which he had achieved for himself. Wealth, influence, position, he had been born to these; he was calmly proud of them, but when he forced his frightened horse along the parapet of the terrace of his family-seat of Saint Leu, he felt that he was achieving a distinction which no ancestors could have power to bestow. He was vain of it, therefore, in bright contrast to that entirely different feeling of hereditary pride which, in reality, is but a cumbrous thing to bear, at its best.

And this man who had so often tempted death as a possibility now recoiled from it in horror when it came to him, a certainty, under the form of disease. Somehow or other it was all quite different. The light fell otherwise. Before, there had always been the energy of escape, straining every nerve into momentarily increasing sureness of victory; now there was nothing except the consciousness of powerless failure. It was no longer the old leap over a fence, but a slow, remorseless fall against a wall of adamant.

And, above all, there had not been this terrible actuality of pain—death through suffering; it was a new thought. Dangerless, inactive, stupid suffering, it was upon him already. He recoiled from it. Worse than that, he trembled at it. And in his own horror of the tremble, the dread, the cowardice, he fled he knew not whither, if only from those who would mark and jest at his fall. J'ose. He would die as he had lived. But he did not "dare." Some wag would alter his sobriquet into "José." None must know of this illness. He tried to get away into Germany; any little watering-place would do. And then, when he lay stranded at Deynum, it seemed to him that Deynum might be the very place he stood in need of. He could not venture to travel again, least of all in his own country. The shriek of this night decided him. None but Loripont or his wife must ever hear him shriek again. He could have killed the poor landlady for her looks of compassion, and the all-comprehensive waggle of her good-natured head.

"You will go," said the Marquis to Antoine in the early morning, "and fetch me the Baron van Rexelaer. My compliments, you understand, and all that sort of thing."

Antoine departed, and on his way he met Father Bulbius. The good Father was pottering about in the village, *his* village—more his than anybody else's, for, whoever owned the bodies, the souls were the priest's. He was enjoying the breezy freshness of that early hour, and he stopped before a little flaxen-haired mud-pie makester, and patted her on the head, and said she was good. But he felt that he could not honestly have treated himself in the same manner. He was selfish. For when strangers ask us for our houses and chattels, we, if we be good Christians, should grant their request. Especially when the rent they offer is high.

Between fear of his conscience and dread of his housekeeper the Father had a bad time of it. He espied Antoine and went toward him, hoping by his aid to reconcile them both.

"Good morning, Monsieur Antoine," he said, nodding his benevolent countenance to and fro. "And how is the patient this fine morning?" Better, I hope, and able to continue his journey?"

"No, your Reverence, he is not better," replied Antoine. "Seems to me he is near his journey's end."

"Dear me!" cried the priest, nonplussed. "I hope he is prepared to depart!" To himself he said: "Anyhow, you see, it would not be worth while."

"By no means," replied Antoine, decidedly. "I endeavor to do my duty, but it is very trying for a servant, your Reverence."

"Fortunately you have all the conveniences of an inn. It is very convenient, is an inn, Monsieur Antoine. Much more so than a house of one's own. If you want a thing, you simply ring for it."

"And simply do not get it," said Antoine.

"You are not—comfortable? I hope you are."

"Oh no—" began Loripont. Then he caught a glimpse of the Father's imploring face. "Not uncomfortable," he added, and smiled to think how good he was to the priests.

"Well, well, we all have our trials," sighed the Father. "Some of us have not what we want, others have what they would gladly be without. Au revoir, Monsieur Antoine."

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"Serviteur, Monsieur le Curé."

But Antoine paused, and then retraced his steps.

"Monsieur le Curé," he cried, "a thousand pardons. There is just one question I would ask you if I dared."

Father Bulbius, who had been meditatively contemplating a still far more meditative pig—astray from the right path, like himself—started in anxious expectation. Should he venture—a second time—to refuse? And what would Veronica say, if he came back to her houseless after all?

"Monsieur le Curé," said Antoine, hesitatingly, "a little mass—eh?—just a little one for my—master; it might do much good, perhaps, but it couldn't—eh, do you think so?—do much harm?"

"Certainly not," replied the priest with an approbatory smile. "The idea is an extremely praiseworthy one. But Monsieur le Marquis is not yet deceased. And besides, would he spend money on masses?"

"It isn't possible, I presume," said Antoine, still feeling his way, "to smooth over some of the unpleasantnesses beforehand? Purgatory is a very awful thought, Monsieur le Curé."

"It is indeed," assented the priest, with true solemnity.

"There is a little sum I have set aside," hazarded Antoine. "It is not as large perhaps as might be considered desirable. But the Marquis has not been a good master to me, and I feel justified in leaving it—insufficient. He shall have five per cent. of the sum he refunded last night," reasoned Antoine. "And I hope," he added aloud, "that my action in this matter will be accounted to my credit when my own time comes."

"Our most meritorious acts," said the priest sententiously, "are not those, Monsieur Antoine, which impress us most vividly with the certitude of their meritoriousness."

Loripont winced under the rebuke. "Well, your Reverence," he said, "I am a poor man, but I can't bear the idea of even my master drifting away into—that! If you can do anything later on to make matters more comfortable, I should not wish it to be omitted."

"So be it," replied the Father. "May I ask: have you fixed on any sum?"

"Let us begin with a hundred francs," said Loripont loftily, suddenly rising from his reverential air into one of patronizing importance. "One hundred francs, Monsieur le Curé." And he took his leave and went on his way to the Baron. "Religion is a very expensive item," he muttered to himself, "and supposing—supposing—it were none of it true in the end!"

You who laugh in your souls at reading of this man's thinkings, has the littleness of your life so dried up the tears within you that you have none left to weep over its majesty struck down in the dust? O God, all-loving, all-wise, all-terrible, this then is thy service in the latter-days of thy mercy, and we, thy faithless, self-deceiving children, holding up our rags to shield us from thy radiance, we call upon these, in their filthiness, and hail them as God! From the religions of our inheriting, our imbibing, our creating—from all religions but of Thine implanting—deliver us, O Lord!

[To be Continued]

The Spectator

A fire in an apartment house is very apt to be alarming. The other night the Spectator was sleeping on the fourth floor of a large apartment house, and at two o'clock in the morning he was awakened by a policeman, who told him to get up and dress as there was a fire in the house. "But don't get excited," the policeman added. The Spectator and his friends were soon going down the stairs in a state of more or less undress. From an adjoining apartment to that in which the Spectator was rushed a gentleman, usually very grave of port and staid in manner, wearing striped pajamas and his head covered with a high silk hat. He cut a comical figure, and added just that element of gayety that is needed to stay a panic. The fire did not amount to much, but it surely would have done so had not one of the tenants been detained at his lodge meeting till something like two o'clock in the morning. There were ladies hurried out of that house that morning who were heard to express the opinion that for a year, at least, that gentleman's wife would not remonstrate with him however late he stayed at his lodge. And speaking of the ladies, the Spectator was impressed anew upon that occasion with the fact that in times of danger they are really stronger than men, and fit for all manner of heroism and self-sacrifice. During the fire, or, rather, the smoke in the flat, the men were flustered and excited, but the women were universally calm and self-possessed. A number of years ago the Spectator was on a Sound steamboat when there was a collision and a fire. The water was filled with wreckage, men and women supported by life-preservers, and a few boats much overcrowded. The boat in which the Spectator was bore down upon a woman who had a life-preserver under her arms and who held aloft a baby. The Spectator and another gentleman got out of the boat so as to make room for the woman and baby. "Get back!" the old woman said to the Spectator, "get back! I am an old body and not worth saving. Save the baby, that's all I ask." She said this as coolly as one would decline to sit down, and meant it, too, for she had to be actually forced into the boat. And the baby was as dry as a chip, though her grandmother had been floating around in the water of Long Island Sound well nigh an hour. Women come out "mighty strong" when there is a need for it, and all who have experienced an apartment-house fire or a shipwreck will agree with the Spectator in this.

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An editorial in "Harper's Weekly" recently told how building speculators in New York filled new apartment-houses with "dummy tenants" so as to attract investors to buy these completed houses, which, when in running order and full of good-paying tenants, are very attractive properties because of the large returns on the investments. The investor frequently finds, however, after taking possession, that his tenants not only do not pay promptly, but that they do not pay at all. They have merely been used, with their families, as dummies, as decoys to attract the wary investor. Now, however, they must move to make room for tenants who really pay. A real estate agent, in speaking of this to the Spectator, said that it was entirely true, but that there was another reason for the continual flitting of tenants from these apartment-houses where the flats rented for from $600 to $1,200 a year. He said that the desire to live as well and be housed as handsomely as one's neighbors was making life very hard for a man who earned uncertain incomes that ranged from $1,800 to $3,000 a year. Many of these in their expenses sailed so close to the wind that there was scant room for a change of course when the conditions of wind and tide were adverse. A little misfortune threw them so far behind that they were never able to catch up. They would get in arrears for rent and have to move. The only remedy was in a reduction of rents. He thought that the speculators would soon bring this about by building more houses than were needed.

❀

In Paris the bicycle riders are having a hard time with the authorities, who have driven them from the Champs Elysées, and have restricted them to the most crowded of the drives in the Bois de Boulogne. This will possibly be followed by a heavy tax on bicycles. All this action has been taken and the further taxation is proposed because reckless and unskillful wheelmen make the roads unsafe. The Spectator has heard that similar action so far as the proposed tax has been suggested in various parts of the United States. And the Spectator is further told that very many wheelmen are greatly in favor of the tax, for they say when wheelmen as such become taxpayers they will have rights that no one can gainsay. The Spectator suggests another plan of taxation which would at once give the wheelmen the rights they seek, and at the same time restrain the reckless and ignorant riders from using the city streets and park roadways. Suppose that the wheelmen be licensed! Each person applying for a license would have to show that he knew how to ride, and to furnish reference as to his character aud sobriety. Without knowledge and character no wheelman should be permitted to go abroad.

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The Home

The Secret of Influence

Perspective is a law of art, and a law of life. Without it there cannot be an adjustment of the parts; too great prominence of any one part destroys proportion, perspective. Our relation to our family, to the outside world, to our intellectual and physical development, is balanced only as we follow the law of proportion, as we maintain perspective. "To see life steadily and to see it whole" is to keep true perspective, just relations, such as develop a character that is a tower of strength to others.

What is it we admire most in others? Is it not that quality which we term being "self-contained?" How calm and strong that man or woman seems who sees life steadily; who does not turn an incident into an event, an event into an epoch; who never distorts the small affairs that come into the personal or family life into occasions of importance! Such a one sees life as a whole; sees how little that comes into life is important when placed in its true relation. If we would keep a true balance, we must see each person, act, incident, in due proportion to the whole of life. People who see life steadily, who see life as a whole, never grow indifferent. They see that life is cumulative; that to-day is yesterday's future and to-morrow's prophecy. Such people are never blinded by prejudice, by self-interest, by feeling. They are the springs in a desert, the mountains from which we gain a vision of what lies beyond our own narrow valley.

An Occupation for the Growing Girl

By Annie C. Stearns

The average pretty, blooming American girl, all smiles and dimples, is as fair and sweet to look upon as the roses in June; but, to come down to the commonplace, prosaic level of every-day life, can she darn her own stockings, mend her linen, or decently hem a table napkin? The office of keeping in order a young girl's wardrobe is by no means that of a sinecure, the burden generally being borne by the mother, who, in her anxiety for the girl's pleasure, loses sight of the fact that she is falling short of her duty in failing to teach the very things that her mother, in her painstaking, patient way, taught her.

True, as you say, times have changed, and our ideas are modified with them; but, after all, a certain familiarity with the best methods in domestic economy, notably in sewing, is a help all through life, as the "knowing how" is something that the vicissitudes of fortune can never take from her. Many mothers wait until idle habits have taken deep root and become second nature, after which they may expect to reap a harvest of tears; or until, in the multiplicity of school work, there is literally no time for any home instruction after the lessons have been learned, the exercises written, and the recitation committed to memory. The average high-school girl is full of business from the time she leaves the grammar school until, diploma in hand, she is "out of school life into life's school."

To make her independent and self-helpful, begin to teach her while she is yet a little girl in short dresses. At eight she is none too young, as at that age the majority of children are absorbed in dolls and dolls' dresses, and, by adroitly planning a variety of work, she learns to sew while imagining it play. Bring yourself down to the level of a companion, cutting out dresses, skirts, chemises, and drawers. After she has run the seams together in dolly's dress, baste the hem, and show her the rudiments of this variety in sewing. You yourself should encourage her by making the waist, sleeves, and other difficult features of the tiny wardrobe. She will probably take long, uneven stitches at first that will have to be taken out. I beg of you not to require her to undertake this dispiriting task. When she begins anew they will be a little shorter, but quite as uneven. Persevere, and in time you will be rewarded with encouraging results.

After fairly mastering these details, show her how to fell the little drawers, and with a few hints as to the neatness of having no raw edges in any kind of underwear, she will grow up with the right idea of how a garment should be finished. One of the perplexing difficulties that will arise in teaching "our little girl" how to put a band on a skirt, is the matter of gathering. See that she always uses a double thread, that a sufficiently large seam is taken up, and that the stitches are small and evenly set. After the garment is gathered, show her how to pull the gathers instead of stroking or scratching them. There is quite an art in learning this little detail of needlework, but the gathers can be so beautifully and so quickly laid without the aid of pin or needle—so injurious to fine fabrics—that it pays well to spend hours, if need be, in mastering it. Once learned, it is never forgotten. When she has gathered the garment, draw up the thread as tightly as possible, stick in the needle and wrap the thread around it often enough to prevent it slipping. This done, take the gathers in the left hand between the thumb and forefinger, and with the thumb and forefinger of the *right* hand, pull tightly over the *nail* of the forefinger of the *left* hand. After she has the art down to a fine point, you will feel that your labor has not been in vain. "Rome was not built in a day," neither can this graceful accomplishment be learned at one sitting. Though such an important thing to know, yet there are many good seamstresses who have never learned how to do it.

By the time Miss Dolly's wardrobe is finished, our little maid will have learned many things that will be useful to her as long as she lives. She will, however, need your constant supervision, for if left to her own sweet will her work is liable to be puckered and drawn.

Early in life teach her to mend her own stockings; it will be an investment of time and patience that will bring heavy returns. Select a pair from your darning bag very little worn—large, ugly looking holes are discouraging even to older people. With a long, slender darning-needle, show her how to go back and forth, back and forth, until the hole is neatly covered; then with great precision cross the threads, weaving in and out until the darn is more solid than the original fabric. A few timely hints, and she will soon learn the difference in darning a stocking and darning a torn place in her dress. Baste a piece of the goods under the rent, then with a fine needle and silk the color of the material, let her darn back and forth very closely with the tiniest of stitches, until a smooth surface remains. Dampen a cloth, lay over the darn, and press with a moderately hot flat-iron.

How few there are comparatively who can make a neat, trim-looking buttonhole, and yet what an important item it is in a young girl's wardrobe. One mother tells me she kept an exact account of the number she made in the course of a year for two children, and they footed up to over eight hundred. Show her how to cut them—the first should by all means be made on cotton cloth, and the experiment tried on something not intended for use. After the buttonhole on cotton has been learned, show her how to cut and work them on woolen goods, or broadcloth, with silk twist. An expert sticks in a pin, cuts the buttonhole the required length, then carefully cuts the pin out, which leaves it slightly rounded at one end, which, if done with a sharp pair of scissors, will fit to a nicety the shank of the button.

When children are not over fond of sewing, I have known mothers to resort to stratagem in order to have them learn. One mother pays a certain price for every pillow-case her little girl makes by hand, so much a dozen for well-made buttonholes, but upon no account does she pay her to make her own clothes—the pleasure in wearing the garment when finished being considered a sufficient compensation for the time and labor spent.

There was never a truer adage than the old one we

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used to write in our copy books, "Procrastination is the thief of time." Then let us be up and doing, and remember that in making good resolutions, there is no time like the present for carrying them out.

Provisions for Picnics

By Christine Terhune Herrick

Sandwiches form the standby at a picnic lunch, and there is practically no limit to the variety in which they may be produced. Thin bread, white or brown, usually makes a satisfactory basis for these, but it is also possible to make dainty sandwiches from rolls.

ROLL SANDWICHES

Take finger-rolls that are at least half a day old. Cut them in two, lengthwise. Scoop out the crumb and fill the hollow thus left with minced chicken, tongue, or ham. Tie the two halves together with a narrow ribbon. It is a pretty idea to indicate the filling used by different-colored ribbons. Thus, the tongue sandwiches may be tied with a red ribbon, the ham with pink, and the chicken with light-yellow.

Almost any sort of filling that is good in other sandwiches may be used for rolls. The old method of laying slices of meat between the sides of biscuit or pieces of bread makes graceful eating extremely difficult, and it is always best to chop the filling for all meat sandwiches.

HAM SANDWICHES

Mince the ham very fine, putting a little fat with the lean. Work into this a suspicion of made mustard, and spread upon thin white buttered bread. Always cut the crust from the bread, unless it is very delicate.

LOBSTER MAYONNAISE SANDWICHES

Chop cold boiled lobster fine, and moisten it with a thick mayonnaise dressing. Select white bread, a day old, butter each slice on the loaf, and cut very thin. Spread one slice with the lobster mixture and lay another slice over it. Do not have the sandwich the size of the whole slice, but cut it into squares, oblongs, or triangles that are easily managed. Salmon mayonnaise or chicken mayonnaise sandwiches are also very good.

CHICKEN SANDWICHES

Mince cold boiled or roast chicken fine, season it with pepper and salt to taste, and stir it to a paste with a little melted butter. Spread this upon thin white or brown bread, buttered and cut as directed above.

SARDINE SANDWICHES

Lay the sardines upon tissue-paper for a few moments to free them from the oil in which they come. Reject all bits of skin or bone, and break the sardines to bits with a fork. Work into them a little melted butter and a few drops of lemon-juice, and spread them upon buttered bread or rolls.

EGG SANDWICHES

Boil several eggs hard, rub the yolks to a powder, and chop the whites to extreme fineness. Mix yolks and whites to a paste with mayonnaise dressing or melted butter, season to taste, and spread upon brown or white bread.

EGG AND ANCHOVY SANDWICHES

Mince two anchovies fine, and add them to your egg paste. Spread rolls or biscuit with this. Anchovy paste also makes a good filling for sandwiches, and is excellent to spread thinly upon buttered crackers.

CHEESE AND LETTUCE SANDWICHES (VERY GOOD)

Cut Boston brown bread into thin slices, butter one of these lightly, and spread it with Neufchatel or Philadelphia cream cheese. On this lay a leaf of lettuce which has been dipped for a moment in French salad dressing. Place another buttered slice of brown bread upon this, and cut the round into three triangular sandwiches. Watercress may be used in place of lettuce.

This is hardly a beginning of the different kinds of sandwiches that may be made. Cold meat or fowl or game may be used as filling; pâtés of all sorts are excellent for this purpose, and sweetbread and oyster sandwiches are delicious.

Sandwiches should always be wrapped neatly in white tissue-paper, six, eight, or a dozen in each parcel, and tied with narrow ribbon. The extra care and expense are trifling, and are repaid by the daintiness of the result.

ROLLED BREAD AND BUTTER

Bread a day old, and of rather close texture, must be used for this. Cut off the crust, butter the end of the loaf, and shave off the thinnest possible slice with a very sharp knife. Roll with the butter inside, and lay each roll with the overlapping end down, to keep it in place. These rolls are sometimes tied with ribbon, but it is hardly feasible except at a very small picnic party.

STUFFED EGGS

Boil eggs hard and throw them into cold water. When cool, remove the shells, cut the eggs in half carefully, and extract the yolks. Rub these to a powder with the back of a spoon and add to them pepper and salt to taste, a little very finely minced ham, and enough melted butter to make the mixture into a smooth paste. If ham is not at hand, any other cold meat will do, and either anchovies or anchovy paste may be used. Make the compound into balls about the size and shape of the yolks, and restore them to their place between the two cups of the whites. Keep these in place by wrapping them in several thicknesses of tissue-paper folded square, the ends fringed out and twisted up close to the egg. Line a basket with green leaves or grasses, and pile the eggs in this. They are pleasant to the sight and good to the taste.

VEAL LOAF

Two pounds lean veal, raw, chopped very fine; quarter-pound ham or salt pork, also chopped fine; half-cup bread-crumbs; two eggs; half-teaspoonful salt; quarter-teaspoonful each of black pepper, minced thyme, and ground cloves and allspice; one teaspoonful onion juice. Mix the ingredients thoroughly and pack them closely into a brick-shaped tin, first greasing this. Cover this closely, set it in an outer pan of boiling water, and bake in a steady oven for two or three hours. Let it cool in the pan, turn it out, and cut into slices. This is readily managed with a fork, after it is once sliced, or the slice may be laid sandwich-wise between two pieces of bread or the halves of a roll or biscuit.

PICNIC SWEETS

Cake, of course, occupies an important place in the picnic dessert, and fruit is also admirable, because it is so little trouble to transport it. If the *al fresco* party is held near enough to the base of supplies to make carriage easy, ice-cream is always enjoyed. But if the picnic party must bear their own baskets, or if there is limited space in which to stow these, solid sweets, like cake, tarts, fruit, bonbons, nuts, and the like, should have the preference, and jellies, creams, and custards be reserved for home consumption.

PICNIC BEVERAGES

Lemonade, cold tea and coffee are usually popular. The lemon-juice and sugar may be mixed at home, and carried to the picnic ground in jars or bottles, and there mixed with spring-water or Apollinaris. The tea should be strained from the leaves into bottles, and the coffee should have the milk put with it, in the proportion of a pint of milk to two gallons of coffee, while the latter is hot. Sugar may be added to it when it is to be drank.

A Collection of Papers

The bringing together of women interested in philanthropic work in the Congresses held in Chicago during the progress of the Fair marks the beginning of an interchange of interest and knowledge between those engaged in similar enterprises that this country has long needed. Representative women from at home and abroad came to present the fields of work that commanded their best time and attention. The work of the women of England in philanthropic and charitable lines is worthy of special consideration by American women, not because it is conclusive, but because it is suggestive. The social conditions of America are so different from those of England that the methods so minutely exhibited cannot be adopted; but much might be adapted to our work here. The English papers presented at the Congress of Philanthropists have been collected and edited by the Baroness Burdett-Coutts, in a volume entitled "Women's Mission," published by Charles Scribner's Sons, New York. These papers number thirty-two, and cover the whole history of

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philanthropic and charitable work, and the methods employed, for the past thirty years. The majority of the papers deal with the subjects of enterprises for the betterment of the conditions of women and children. The papers on nursing, especially that by Miss Florence Nightingale, are very valuable. The introduction by the Baroness Burdett-Coutts is a most comprehensive presentation of the change in the business relations of women to society during the past thirty years. The book is a valuable one to every woman trying to pay her debt to society. It would be especially valuable to women who live in small towns, because so much of the work presented is that done in what might be called the parish. The Mothers' Unions are especially worth consideration by every woman who gives part of her leisure for the betterment of the social conditions of the community in which she lives. Needs of exchange other than those of service and wages exist in small communities. Too often, where there is an exchange attempted other than this, it is by methods that tend to pauperize the victim of poverty. The English women have devised many ways for the bringing together of the several classes in small communities that cannot fail to enrich the common life of the community. There can be no doubt that such exchanges of knowledge as these Congresses during the World's Fair encourage will enlarge the views, as well as improve the methods, of those working for the good of the race.

The Beginnings of Wisdom

By Rachel Dunkirk

The Columbian Housekeepers' Association has much to recommend it to the attention of American women. In the first place, it aims to do the one thing which will most help American housekeepers; that is, to deal scientifically with the domestic service question. The organization is too new for it to present to the public as yet any definite conclusions, but it has taken some of the first steps that will enable it to form them. In the first place, it has created a central office, which may be called a Bureau of Information. The organization is National, and this bureau of information becomes, of course, a National bureau of information; that is, women communicate with it, send suggestions to it, write experiences out that they think will help other housekeepers, and send them to the central office.

The breadth of the work of the Association will perhaps be better apprehended when it is known that there are standing committees on sanitary conditions of houses, correct plumbing, ventilation, light, heat, intelligence offices, women's exchanges, homes for self-supporting women, and Women's Christian Temperance Unions and like organizations; on cooking, industrial co-operative laundries and bakeries, training-schools for servants, kitchen-gardens, public kindergartens, diet kitchens, mothers' and nurses' classes, and training-schools for nurses; on food supply, on household economics, and on village communities.

One of the papers presented at a meeting of the Association, by a brilliant and intelligent woman who has devoted her energies of mind and body to the question of woman's labor, says: "I find a large number of despairing housekeepers, and I wish to know what is to become of the people who ask for good service at $2 a week, as there is very little skilled labor to be had. It is my opinion that the prosperous, intelligent women of this city (Chicago) are responsible for this state of affairs, as there is no place in the whole city where an untaught girl can learn the proper methods of doing housework, except at the expense of her employer; while a girl who wishes to learn bookkeeping or typewriting has every opportunity offered."

This condition of affairs is responsible for the unsettled and chaotic condition of the whole domestic service question; housekeepers are infinitely more to blame than servants, and the thoughtful can see the reason. A certain part of the labor of housekeeping is disagreeable, heavy, and wearing, such as making fires, the laundry-work, scrubbing, washing of cooking utensils, and, to some, the washing of china. To be able to secure a servant who will do this work represents the only requirements of many women, and for this purely manual labor housekeepers will give nearly the same wages paid for skilled labor in better-organized households. Consequently there is very little inducement offered to girls to become trained servants, unless they appreciate having a permanent position, regular wages, and honest and just treatment. When the housekeepers of this country refuse to pay high wages for unskilled labor, we shall have better-trained servants.

Another fact in the problem which women are slow to recognize is the value of character. Character is a commodity which must be paid for. Every employer of good business ability recognizes this. But how many women require absolute integrity from their servants? They demand a certain muscular ability, and there the demand ceases. The relation between the servant and the mistress is an abnormal one, and yet the possibilities of putting it on a normal basis must always remain dependent on the personality of mistress and servants. Servants come into the most intimate relations in the family. They know the weakness and the strength of every member; they understand one's financial position quite as well as one understands it herself; and yet they have no part or lot in the family life, except the fortunate few who become that rarest of all human beings in America, "the old family servant," one who has grown old with the children. There is no inducement offered to a servant to spend any time or money in being trained in this country, for she can receive wages, have a home, and at the same time receive training, in hundreds of houses. Doubtless what she learns in one house she has to unlearn in another, and the third only means a new set of orders.

The Columbian Housekeepers' Association endeavors to create just what we need, National standards in our homes, and these standards based on justice to employer and employed. At the meetings of the Association reports are made from the several committees, and papers are read. It is possible to obtain these reports, and sometimes to obtain the suggestions. When they are valuable, they are printed. A very valuable suggestion made to meet the present condition of things is one that might be tried in every city. Mrs. Helen Starrett suggests that housekeepers should join housekeepers' associations in each city, paying a membership fee of one or two dollars, this income to be used in opening what might be called a Central Intelligence Office. Any girl who had rendered good service to her employer for six months could be enrolled in this office free of charge. This would be a very good department for our Woman's Exchanges to take up, and would really involve no extra expense other than the service of clerks; this addition would probably strengthen the position of the Woman's Exchanges.

The second suggestion was made for workers in special lines of household work. We have had stories written telling how women supported themselves through filling lamps, dusting bric-à-brac, and the like, and it is thought that if a bureau were properly organized, it would become the medium of exchange for those wanting workers and those who want work. Caterers, seamstresses, laundresses, could all be obtained through this bureau; for those living in small apartments there is no question but it has many advantages. The Emergency Bureau is a suggestion of a lady from San Francisco, the idea being to supply intelligent, experienced women to meet the emergencies in households. It is thought that it may be possible to train a new girl—that is, an untrained girl—to do good work by having a trained woman engaged to teach her. Of course the idea of the school for the training of servants is much more feasible than this. Housekeepers are urged to collect data that will be of help in solving many of the problems that face housekeepers. The cost of fuel, food, servants, rent, data on co-operative methods of housekeeping—all are urgently asked for by the Housekeepers' Association, membership in which costs one dollar per year.

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A Wise Decision

The New York State Board of Health has appointed divisional inspectors whose business it is to be to investigate and report the work and method employed by local boards. This is a very important as well as a wise decision on the part of the State Board. Public attention is given too exclusively to the sanitary conditions of large centers of population. Yet every little while there are outbreaks of epidemics that cost life and money in towns and villages. Take the poor tenement sections of towns and villages, where closets are placed for the convenience of each family, without any regard for the health or morals of the neighboring community, ashes are thrown about anywhere, and garbage and waste water are thrown on the surface at any convenient point. An epidemic of disease breaks out, which can be traced almost invariably to this family neglect, the Health Board of the town too often being composed of neighbors, in a small community sense; or there is always the vote of the offender to be considered.

The appearance of contagious disease in such a community is always a menace, because of the mistaken kindness of not demanding the enforcement of rigid quarantine. Local boards of health should be supported by intelligent public sentiment; without it they are helpless, and are regarded as enemies of public peace and quiet when they attend to their duties; when they do not, the State authorities should know it.

A Hot-Weather Dish

Warm weather puts every housekeeper to the test. How to care for foods, how to cater to appetites that must be coaxed, how to provide nutritious meals with the least expenditure of heat and labor, requires executive ability as well as knowledge. Among the meats that are both nutritious and palatable is veal. A knuckle of veal will cost from twenty to thirty cents. It will make a nice broth if covered with cold water and allowed to simmer slowly two hours. Remove the veal from the pot, and then add rice to the broth. Just before removing the broth from the stove add a few sprigs of parsley, if desired. As soon as the meat is removed from the water it should be placed in a chopping-bowl, and while hot the bones should be removed, carefully retaining all the gelatinous matter. While still hot the meat should be chopped very fine and seasoned highly with pepper, salt, and curry, if curry is liked. It is then placed in a bowl or mold and pressed in tightly as possible and pressed down by a weight—irons on a plate that fits inside the rim of a bowl or mold will give all the pressure necessary. Cut in thin slices, this makes a nice meat for lunch when hot meat would not be eaten.

Working-Girls' Vacation Fund

Previously acknowledged	$934 93
V. T., Texas	5 00
Mrs. A. E. W., Columbus, O.	5 00
A Well Wisher, Lisbon, N. H.	10 00
C. C. G., Providence, R. I.	5 00
H. S., Birmingham, Conn	1 00
Mrs. W. F. Stearns's School, Amherst, Mass	5 00
Mrs. J. H. M., Waterbury, Conn.	5 00
F. S., Woodstock, N. B.	5 00
F. J. W., New York, N. Y.	10 00
S. B. I., New Haven, Conn.	2 00
C. C., New Jersey	5 00
Total	$992 93

Cornelius Vanderbilt, Jr., the eldest son of Mr. Cornelius Vanderbilt, has designed the models of several yachts, one of which is said to have some peculiar features. This one is to be built, and the skill of the young designer, who is a student at Yale, tested.

Lappish Fairy Tales

Truly Retold by Hjalmar Hjorth Boyesen

I.—The Troll-Woman and Myself

An old Lapp had started out one day to hunt squirrels, but he had not much luck. Not liking to go home with so poor a catch, he kept wandering farther and farther through the woods, until at last he lost his way altogether. He had about given up all hope of finding shelter when, all of a sudden, he espied an old ricketty cottage among the trees. There he went in, and, finding it empty, he sat down on a three-legged stool, and began to make a fire upon the hearth. He fetched water from the brook near by, poured it into a kettle, and began to prepare his supper, consisting of bread and squirrel stew. But just as the water was boiling and bubbling, and sending forth savory fumes, a sort of queer, shivery feeling came over him. He felt as if he were not alone in the room. Turning sharply about, he saw an old Troll-woman standing right behind him, and it did not take him long to make up his mind that she was the owner of the hut.

"What is your name?" she asked.

"Myself," he answered.

And so saying, he dipped his ladle in the boiling soup, and dashed it right into the face of the Troll-woman.

"Oh, oh, oh!" she yelled so that you could have heard her a mile off. "Myself has burnt me—myself has burnt me."

"Well, if you have burned yourself, you'll have to suffer for it yourself, too," shouted a voice back from the nearest mountain.

That, as the Lapp thought, was her husband, or her companions who lived on the mountain. And they did not come to help her, as she had expected. Thus he escaped injury, and the burned Troll-woman, whimpering, scolding and growling, betook herself away. But just as she had reached the threshold she turned about, and raising her hands, cried out:

Myself did spurn me;
Myself did burn me;
Myself shall sleep a year and a day.

The Lapp, laughing at her threat, ate his supper with hearty zest, and beginning to feel drowsy, crawled into bed, and soon fell asleep.

When he woke up again the sun was shining down through the chimney, and he fancied he must have overslept himself. He therefore got up, feeling rather stiff in his joints, and a trifle giddy and light-headed. He made fire once more upon the hearth, and opening his hunting-bag to cook his last squirrel for breakfast, he was astonished to find nothing but a worm-eaten skin and some crusts of bread that were covered with greenish mould. The wooden bucket in which he had fetched water had lost a couple of bands, and was so leaky that the light peeped in through a dozen cracks. And so thick were the spider's webs in the chimney and under the roof that you could scarcely see the stones and the timbers.

The Lapp began to feel very queer and shaky when he noticed this, and he quite lost his appetite for breakfast. Picking up his gun (which was eaten up with rust) he took to his heels and ran as fast as he could, and as long as his wind lasted. Toward evening he arrived foot-sore and weary at his own *gamme*,[1] where his children started back with terror when they saw him, for they supposed he was a ghost. But when he had related his story they were rejoiced, and made a feast to honor his return. And then they told him that he had been gone exactly a year and a day.

II.—The Salmon and the Sea-Perch

Among all the fishes in fresh and salt water there is none that can swim like the salmon, and the salmon knows, too, that no inhabitant of sea or lake can hold a candle to it.

One spring, as the ice was breaking up in the Tana

[1] A Lappist earth-hut.

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River, a salmon was making its way against the current; and it was having grand fun swinging round in the green eddies, rising to catch the fat flies which dotted the surface of the stream, and leaping with wanton delight up the roaring cataracts. At last it found its wonted breeding place where it had shed its spawn every year since it was born. It was under a great waterfall—not where the torrent plunges with a deafening brawl over the rocks, but in the cool and quiet cavern which had been hollowed out in the course of the centuries by the action of the water. Here the salmon felt quite at home, and safe from all intruders that might devour its young when they were hatched. Fancy then its astonishment when it saw a big sea-perch, with red and green bands on its body, sailing up as coolly as if nothing in the world was the matter.

"Who are you?" asked the salmon, gruffly; for it was determined to give the sea-perch to understand that it was trespassing.

"I," answered the sea-perch, "why, I am the handsomest fish that swims the sea."

"Why didn't you stay in the sea, then?" cried the salmon.

"Why, I have a half-brother up in these waters, and I came to visit him."

"Indeed? And what is his name?"

"His name is Perch—F. W. Perch."

"Really? But his full name?"

"F. W. stands for Fresh Water, and so his full name is Fresh Water Perch."

"Yes, I know him, but he's not here, so you'd better go where you are likely to find him."

The sea-perch did not like at all this kind of reception. It was, in fact, quite offended, and it thought the salmon ill-bred and inhospitable. It felt quite as big as any salmon, and, for the matter of that, could be quite as disagreeable.

"Do you see my beautiful red and green bands?" it asked, in order to make unpleasant conversation.

"But do you see my shining silvery scales!" exclaimed the salmon.

"And do you see my exquisitely curling tail-fin?"

"But do you see my sleek, tapering shape? You have no fat at all. You are as lean as a starved winter herring."

"I carry my fat in my head," the sea-perch cried, angrily, "where I can draw upon it whenever I need it. But do you see these sharp, needle-pointed fins of mine, or rather—do you feel them?"

And so saying, it swam up to the salmon and gave it a punch in the side with its sharpest side-fin.

The salmon winced and came near crying out. It did not know what to say to such conduct, for it had no needle-pointed fins to sting back with. It began to feel terribly uncomfortable, and determined to get rid of its unpleasant guest by fair means or by foul. Suddenly it had an idea.

"Let us try a swimming match," it said, quite amicably. "I am told you are the best swimmer in the sea."

"That is true," answered the sea-pereh, much flattered; still it was too shrewd not to see that the salmon was anxious to get rid of it.

"Well, shall we start? The course is straight up the cataract to the mouth of the mill-race."

Now the salmon well knew that it was the only fish that could leap a cataract; and it knew, too, that the sea-perch in attempting the feat, would be swept away by the current and carried a mile or more down the river.

"I am ready," said the sea-perch.

"Well, let us start even."

"No," the sea-perch objected; "that wouldn't be fair."

"Why not?"

"I can swim so much better than you, and I don't mind giving you an advantage. You start first. I'll start immediately behind you."

The salmon was terribly astonished at this, but feeling sure of the victory it could afford to yield the point.

"Now; one—two—three—start!"

The salmon gave a tremendous stroke with its powerful body, and it did not perceive in its excitement that the sea-perch in the same instant bit itself fast to its tail, and was carried along in its mighty leap through the air. When the salmon was about to strike the water above the cataract, the sea-perch let go its hold, and was flung a considerable distance up the stream to the mouth of the mill-race. And as its rival swam up triumphant, how great was its astonishment when it met the sea-perch, which was standing coolly waving its fins in the clear green current.

It was a terrible humiliation to the salmon, and it never has been half as conceited since that day. But now you know why it is that the salmon is afraid of the sea-perch.

Shakespeare's Children

II.—The Sons of Edward IV.

By Augusta Larned

Long ago, in the fifteenth century, the Wars of the Roses raged in England. When Edward IV. of the house of York died, there was no claimant of the house of Lancaster left in the male line, and but one in the female line. That one was Henry Tudor, Earl of Richmond, son of Margaret Beaufort, great-granddaughter of old John of Gaunt. This boy had been proscribed when five years old and banished from the kingdom, and was taken to France and kept a prisoner there for many years.

Richard, Duke of Gloster, youngest brother of King Edward, was a hunchback, deformed and ill-visaged, and with a nature more crooked and misshapen than his body. It was believed by the people that he came into the world with teeth, and was an unnatural monster from his birth, He was subtle, and cunning, and very clever, but he used his ability to further his own wicked ends. The age was rude and barbarous, and there was no sense of forgiveness or Christian charity in the breasts of those who struggled for the crown. Richard made way with his brother, the Duke of Clarence, in the Tower, drowning him, it was believed, in a hogshead of wine. For years he had been plotting to make himself King, and when his brother, King Edward, died, he saw his chance to rise by the murder of Edward's two young sons.

Edward, called the Fifth, was then thirteen years old, and Richard, Duke of York, was two or three years younger. Edward was peacefully proclaimed King, and his mother, Queen Elizabeth, strove to be appointed Regent of the realm. But her wish was set aside, and through the aid of the Duke of Buckingham, his cousin, Richard of Gloster, was proclaimed Lord Protector of the Crown. The Queen's family was very unpopular with the people, and the fears of the nation at this time were expressed in the words, "Woe to the land that's governed by a child!"

The young Prince of Wales was at Ludlow at the time of his father's death, and a party of gentlemen set out from London to bring him back with them for his coronation, Gloster and Buckingham were of the party, and on the way Earl Rivers, brother to the Queen, Lord Gray, her son, and Sir Thomas Vaughan were seized at Pomfret and beheaded without any form of trial. When Queen Elizabeth heard this dreadful news she fled with Richard, Duke of York, and her young daughter to the sanctuary in Westminster Abbey, for in those days even the worst criminals and fugitives from justice who took shelter under the church roof were safe from their pursuers; and there she hoped to escape from the murderous hand of her brother-in-law.

The Duke of York was a sprightly and intelligent boy. He had grown faster than the Prince of Wales, and his mind was very quick and bright. One day he talked with his mother and grandmother, the old Duchess of York, and told them how his uncle Gloster teased him about his rapid growth, quoting the ancient saw that "Small herbs have grace, but great weeds do grow apace!"

"If that is so," said his grandmother, "Gloster ought to be gracious, for he was the most wretched thing when a baby, so long and leisurely in growing."

"If I had but remembered," returned the little Duke,

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"I might have given my uncle a flout which would have touched his growth much nearer than mine; for they do say he could gnaw a crust at two hours old, and it was full two years before I could get a tooth. Grandam, this would have been a biting jest."

"He is a parlous [dangerous] boy," said his mother, smiling at the old lady; "pitchers, you know, have ears."

Soon after Queen Elizabeth and the Duke of York had taken sanctuary in Westminister Abbey young Prince Edward was brought to London in company with his uncle. He was downcast, and said sadly, as he looked about him, "I want more uncles here to welcome me," for the memory of his murdered uncles, Clarence and Rivers, weighed on his heart. The Prince was impatient to see his mother and little brother, and Gloster, learning that they had taken refuge in Westminster, ordered that Richard should be taken by violence from the shelter of the house of God and brought to join his brother.

While waiting for the arrival of the little Duke, Prince Edward asked his uncle Gloster where he should stay until the time came for his coronation, and Gloster advised him to go to the Tower "for some day or two."

"I do not like the Tower," returned the boy; and then being just at the age when a lad likes to display his knowledge he began to discourse on the history of the Tower of London—how it was begun by Julius Cæsar, and how great a man was Cæsar, and how if *he* lived to be a man he would strive to regain the ancient right of England to France, and die a soldier as he had lived a king. Thus the boy's high spirit and mettle were shown; but Gloster turned aside and muttered to himself "short summers have a forward spring.

Now the little Duke of York came in, and after he had embraced his brother he pointed out the fact to Gloster that Edward had outgrown him, and reminded him of the old saw about the flowers and weeds, and was so sharp and clever that the lords were amused by his wit. "So cunning and so young is wonderful," said Buckingham, aside.

When little York heard he was to go with Edward to the Tower, he strongly objected, saying he should not sleep well there because he feared the angry ghost of his Uncle Clarence who had been murdered in the Tower. But the Prince of Wales showed his manliness and courage by declaring that he feared "no dead uncles," and the boys were taken to the Tower.

Now Gloster and Buckingham plotted to seize the crown, and Gloster had Lord Hastings, Chancellor of the late King, beheaded in the courtyard of the Tower, without any form of law, because Hastings would not consent to set aside his dead master's children. If you ever visit the Tower of London, you may see the window where Gloster stood to watch the execution of old Hastings. Then Richard and Buckingham hastily assembled a Parliament packed with their creatures, and Gloster was proclaimed King Richard III. His first act, once seated on his throne, was to try and induce Buckingham to make away with the young princes. But the Duke drew back at this proposal, not wishing to stain his hands with so vile a deed, and the King, in great anger at his cousin's refusal, bribed a poor gentleman named Tyrrill to do the work in return for a large sum of money. Tyrrill hired two assassins to murder the princes; and when the deed was done he came and reported to the King, telling him how, though these men were "fleshed villains and bloody dogs," they melted with tenderness, and wept like children when they told the story of the murder—how the two boys were asleep in bed, encircling one another with their alabaster, innocent arms, their lips four red roses on a stalk. In their summer beauty they kissed each other, and on their pillow lay a prayer-book.

The villains smothered them as they lay asleep, and buried them no one knew where; but many generations after a little tomb was found in the Tower, said to contain the bones of children thought to be those of the young princes.

Richard daily grew more violent and bloody-minded. The murder of the sons of Edward IV. was made known at last, and filled the minds of the people with horror. Their thoughts then turned to young Richmond over seas, the only surviving heir of the house of Lancaster. Richard III. had killed his wife in order to marry his young niece, the Princess Elizabeth, but before the marriage could take place Buckingham revolted and raised an army, and Richmond landed in England with a French force, and the battle of Bosworth Field was fought, where Richard performed prodigies of valor, but all of no avail; for a great part of his forces deserted to Richmond, and he was killed fighting desperately. The golden crown he wore rolled from his head, and was picked up near a hawthorn bush, and young Richmond was crowned king on the field of battle; and later he married the Princess Elizabeth, and thus the red and white roses were united in the house of Tudor.

A Change of Opinion

By Mary Allaire

Nannie was going in the country. She was only six years old, but she had very positive ideas about what she wanted to wear, and how she wanted to wear it. This was the secret of half of the tears that Nannie shed. It was impossible to make Nannie understand that there were any good reasons why she should not have just the kind of things she wanted, and wear them just as she wanted. Naturally this state of mind brought about disturbance. If you asked Nannie she would tell you it was because mamma and nurse were cross.

This summer Nannie wanted one of those lawn-shirred hats. No explanation satisfied her as to why she should not have it.

"We are going to the beach, dear, and you need a hat that is a better protection. You could never put shells in that hat; it would not stand such usage." "I don't want to put shells in my hat; I'm too big this year. I hate shells."

"Not when you get to the beach. You will love them; you will find such lovely ones, and want to bring them home."

There was the usual gathering of clouds, and then the disagreeable rain-storm. Nannie's tears were rarely showers.

Grandma heard this conversation, and when Nannie had been sent out of the room, grandma and mamma had a long conversation. When it was finished mamma looked doubtful, but grandma quite positive.

The next morning Nannie went down to the big stores with mamma and grandma. The moment she saw the white shirred hats she said, "There, mamma! there they are," in the most positive tones.

"Why yes," said mamma just as though she had not seen them. Two or three were tried on, and, to Nannie's great delight, she was allowed to have the one she wanted. She found that no one contradicted her when she said she wanted pink and blue shoes; that she hated black. She thoroughly enjoyed the shopping, and never frowned once.

The next day, when it was time to go to the train, found a dancing, happy little girl whispering to her doll that the trunk just had the loveliest things in it, "and when you get big, Adele, you shall have just what you want."

The day after the white shirred hat was treated with the greatest respect. In her heart Nannie regretted the care she felt compelled to take of her blue shoes, which she told nurse she would wear; she had not seen her black or tan shoes put in the trunk. The next day they all went driving to the cove, and while Nannie noticed mamma and grandma wore their heavy hats as if they thought it might rain, she wore her white—still very fresh and pretty. But when she got to the cove, and ran along the beach, the shells were perfectly lovely; she really must have that one; and she stopped and picked up one that glistened and changed colors like a vase on mamma's mantel; and there was another beauty, and before she knew it Nannie

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had her hat off, and soon filled the crown with shells. It grew too heavy to carry, and she put it down on the beach while she hunted for more. Whether the waves thought it pretty and wanted to own it, or whether just in mischief, I cannot say, but they ran up the beach and wet it. When Nannie came back she was frightened, but mamma sat with grandma under her umbrella, and just said, very sweetly:

"Never mind, it will dry, dear."

It was not till Nannie got into the carriage and her two little feet stood out before her that she noticed that the blue shoes were quite faded and greatly scratched. Mamma was looking right at them, but she said nothing.

When the shells were emptied and admired, Nannie saw her hat. "Why, mamma, look!" she exclaimed.

"Yes, dear, the water and shells did it."

Somehow Nannie was puzzled. Mamma did not seem to mind, but how could she wear that hat? It was in places quite the color of the ground. The next morning nurse put on the blue shoes without a comment, and never said a word when she shook out the hat. Nannie put it on her head, but she did not stay on the piazza where Miss Alice was telling a fairy story to the others, and Nannie dearly loved fairy stories.

Well, that hat was so mussed it did not matter now if she did put just common pebbles in it. By lunch time Nannie decided to carry the hat in her hand when she walked up to the hotel from the beach.

That night a little girl with red cheeks got into her mother's lap and whispered: "I think straw hats is best for little girls, and—and—I think I like black shoes."

The next morning Nannie wore a straw sailor hat and strong, black shoes, and Miss Alice said: "How sweet you look!" as she kissed her good-morning.

There are not nearly so many storms when it comes time to get dressed as there used to be where Nannie lives.

Paul Shipwrecked [1]

By Lyman Abbott

Paul had longed to visit Rome and preach the Gospel of Christ in the world's capital; not from any ambition to be a metropolitan preacher, but from a strong spiritual sympathy with an outcast and downtrodden people, the despised of the despised, hated by the Romans because they were Jews, and by the Jews because they were Christians. The story of their sufferings and of their faith had reached and moved him, and he desired, as he tells them in the first chapter of his letter to the Romans, to be with them that he might impart to them some spiritual gift; "that is," he adds, "that I may be comforted [that is, strengthened] together with you by the mutual faith both of you and me." The journey was expensive; he had no means; the church at Jerusalem had neither ability nor, probably, inclination to send him. God answered his prayers by a curious and circuitous method; he was mobbed, threatened with assassination, flung into prison, kept a captive for some two years, and, finally, by the machinations of his foes, not by the intervention and aid of his friends, carried, without expense to him or them, to the city which he had so long desired to visit. Unless Paul's faith in God was much stronger than ours usually is, there must have been times during that long imprisonment at Cæsarea when it seemed that God did not hear his prayers, while all the time God was preparing to give them an unexpected and favorable answer.

The appeal made by Paul to Cæsar, when before Festus, and accepted by Festus, had taken the case out of the jurisdiction of the Roman Governor. The Roman citizen had a right to appeal from the decision of a provincial magistrate under the Republic to the people, under the Empire to the Emperor. Such an appeal suspended all further proceedings, and, after its allowance by the judge, took the case wholly out of his hands. Paul must now go to Rome for trial, and thus the very machinations of his enemies served to accomplish the long-cherished desire of his heart to visit the Christian Church in that imperial city.

The Mediterranean, or Great Sea, as it was called by the ancients, was the theater of an extensive commerce, but one necessarily rude and imperfect. The Greeks and the Romans were ignorant of the use of the compass; they were without exact chronometers; the instruments with which they took observations were very imperfect compared with those of modern times; charts were almost, if not quite, unknown. It was, therefore, generally considered necessary to remain in sight of the coast or of some island by day, steering by the stars by night; in winter navigation generally ceased altogether. The ancient ship was comparatively rude, both in build and in rig—the stern built exactly like the prow; the sails generally square, though triangular topsails seem to have been known to the Romans.

The power of Paul's personality shines out in almost every line of the narrative consummated in the shipwreck. By the power of his personal presence he quiets the mob and gains an audience for himself; by the same power he checks the Roman officers as they bind him, and compels their heed to his quiet declaration that he is a Roman citizen; by the same power he secures a hearing for his nephew's revelation respecting the projected assassination; by the same power he wins his acquittal from Felix and from Festus, winning that acquittal without calling a single witness in his favor; by the same power he so affects the centurion that he is allowed to go free on his parole when the ship touches at Sidon, and secures a hearing for his counsel to harbor at Fair Haven, though overruled by the shipmaster. Never losing this hold, he it is who in the midst of the tempest stands forth, carrying cheer to sailor, soldier, and passenger, never losing presence of mind; he it is who strengthens the shipwrecked against the dangers of exhaustion in the battle with the waves by distributing to them food; and, never losing his sense of the presence of God, he bears a quiet witness to this faith by giving thanks to God, even in the midst of their fears, for their strange meal. In brief, what the story of Joseph is in the Old Testament, that is the story of Paul's voyage to Rome in the New Testament—a striking illustration of the truth and the method of Divine Providence and the power of a character whose root is faith in God.

[1] International Sunday-School Lesson for September 3, 1893.—Acts xxvii., 30–44.

Christian Endeavor Topics, Daily Readings: September 4—The love of Christ constraineth (2 Cor. v., 14–20); September 5—Show the same diligence (Heb. vi., 9–12); September 6—A pattern of good works (Titus ii., 7–12); September 7—The prisoner of the Lord (Eph. iv., 1–8); September 8—Not weary in well-doing (Gal. vi., 9–14); September 9—Paul's desire (1 Cor. ix., 16–27); September 10—Topic: Lessons from Paul's life (Acts xxviii., 30–31; 1 Cor. ix., 16–27).

A Type

"In her religion, too, she was quite conventional. Like most people in these days, she was a good Church woman without being in any sense a Christian. She did not love her neighbor as herself, or profess to, but she went to church regularly, and made all the responses, pleasing the clergy, and deriving some solace herself from the occupation—at least she always said the services were soothing. She was genuinely shocked by a sign of irreverence, and would sing the most jingling nonsense as a hymn with perfect gravity, and without perceiving that there was any flaw in it. In these matters she showed no originality at all. She would repeat 'my duty towards my neighbor is to love him as myself, and to do to all men as I would that they should do unto me,' fervently, and come out and cut Mrs. Chrimes to the quick just afterwards, because she had the misfortune to be a tanner's wife and nobody's daughter in particular. It was what she had been taught."—*From "The Heavenly Twins," by Sarah Grand.*

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The Religious World

Where is New England? The religious and reformatory influences which have helped to mold the social and religious life of the United States have come so largely from New England that it is a question of grave importance whether the supremacy of New England is to be continued, or whether the country must look elsewhere for its highest ideals and inspirations toward righteousness. It has often been said that New England might better be called "New Ireland," and the name of Boston might with propriety be changed to "Dublin." We doubt, however, if most people have any appreciation of how great the changes are in the population of our Eastern States. The following figures from the last Census are worthy of a careful study:

The census of the Churches shows that in the six New England States the Roman Catholics now exceed the Protestants in number of communicants by upward of 230,000, the total being: Roman Catholics, 1,205,120; Protestants, 763,987. The Roman Catholics outnumber the Protestants in Massachusetts and Rhode Island, while the Protestants are still in the majority in Maine, New Hampshire, Vermont, and Connecticut. The difference in the last State is, however, only 3,451. The result has been brought about by the influx of Irish into the cities and of French Canadians into the manufacturing towns.

But figures do not always tell the truth. Because the population has changed it does not follow that the predominant influences have changed. The quiet towns have become manufacturing cities, and the sturdy life of the farms has largely moved to the West and Northwest. And yet in all the essentials of its life New England is unchanged, and is likely to remain so. And this is due to two facts; Its educational institutions, and its churches. They are anchoring those old States to the old life and traditions, and they are making it sure that in the end the hordes of incoming foreigners will be absorbed, and the New England of the future be essentially the same as that which has had so large a part in molding the life of the nation. The people have changed, but the institutions remain, and they will gradually transform the new population. The result will be that the old New England, with its schools and churches, will remain among Northeast States of our country, while another New England, with the same ideals and inspirations, will gradually rise and exert an influence equally potent in the extreme Northwest.

The Adonai Shomo "What is the Adonai Shomo?" We have been studying the Census Tables somewhat of late, and our question is the result of these investigations. Those tables contain many curious and interesting facts, a few of which we shall from time to time give to our readers. "The Community of the Adonai Shomo was organized and legally established as a corporation in 1876 at Petersham, Mass. At its organization it had eleven members. It came out of the Adventist movement. Its leading principles are faith in Christ as the Son of God, and a community of goods. All members, male and female, have an equal voice in matters of government and property. There is a common treasury, whence individual needs are supplied. All labor for the common maintenance, agriculture being the chief industry." There is but one organization, and that is in Worcester, Mass. There are twenty communicants, or members. The value of church property is about $6,000. As to the form of worship used by the Adonai Shomo we are still ignorant, but we have knowledge only of its belief and its membership.

Home for Young Girls We have had placed in our hands the Report of last year's work at the Home for Young Girls, No. 23 East Eleventh Street, New York City. This Home is designed to train young girls in the various departments of domestic service. It is under the direction of a Board of Lady Managers, composed of representatives from the various churches. During the nine months previous to the publication of the report, the Home had cared for sixty girls, for longer or shorter periods. It is preferred that each girl should remain three months in the Home, and in some cases the period is extended to six months or a year. The ages of the girls range from twelve to twenty-five, and they are of many nationalities and conditions, the one requirement for admission being their need. A superintendent and a housekeeper have the practical direction of the Home. The superintendent, Miss S. L. Smythe, has had long experience with young girls, is a trained nurse, as well as a consecrated, whole-hearted Christian, and in every way well fitted for the responsibilities of the position. She aims to create a pure home atmosphere, and to give these girls, most of whom come from the tenements, an idea of a Christian home, and an influence which shall go with them when they leave this for other homes. Each girl bears her part in the work of the house, and is initiated into the right way of performing its various duties, instruction in sewing taking its place with cooking, sweeping, bed-making, etc. Many of the girls come here quite destitute, and their wants must be met from the general supplies which the donations of friends enable the superintendent to keep on hand. Seats are reserved for the girls at Dr. Alexander's Church, University place, where they are expected to attend service every Sunday morning, and also the Sunday-school. Family prayers are conducted by the superintendent morning and evening, and each girl has also direct personal influence toward the Christian life. From the Home the girls are sent out to fill places at service, or returned to help the mothers in their own homes. From time to time many encouraging and grateful messages from the girls or their friends are returned to the superintendent. In many cases this is the girl's first introduction to real home life.

The Baptists in England The Rev. W. R. Skerry recently read a paper before the London Baptist Association on the general subject of "Nonconformity: Its Position and Prospects." In it he gave some facts which must have surprised many of his brethren, as they certainly surprise us. We had supposed that the Baptists in England were rapidly increasing in number. The fact that they are not would probably by Baptists in this country be considered evidence that they are not loyal enough to the distinctive principles of the denomination, namely, baptism by immersion only, the baptism of adults only, and the Lord's Supper, limited to the baptized. Whatever the reasons may be, the facts in Mr. Skerry's paper, as gleaned from recent statistics, are as follows: During the last ten years, while there has been an actual increase throughout the country in the number of church members, in proportion to the population there has been a decrease, Baptist church members now numbering one in 133 of the population against one in 116 ten years ago. While in the county of Lancashire as a whole there has been a slight improvement, in Manchester there had been a decline from one in 106 in 1883 to one in 196 at the present time. In London, while there has been an increase in the actual number, the proportion now is one in 88 of the population against one in 73 ten years ago. It would be very difficult to account for this decrease. We are inclined to think that the growth of the Salvation Army may have had much to do with it, since it in many cases reaches large numbers of those who heretofore have attended Baptist churches. The general statistics, as we understand, do not indicate a decadence of religious life in England, but simply a gradual readjustment of the denominations. Another factor in the problem is probably the great revival of activity in the Established Church. If the Dissenters had done nothing else than awaken from its sleep the Church of England, they would have accomplished a mission worthy of their existence. In the achievement of that result the Baptists have been second to no others.

The Eucharistic Congress This is an age of all sorts of conventions, and it is hard to imagine anything new in this line; but we have found something that is entirely new to us, and therefore we transfer it bodily to our columns. The Eucharistic Congress is a Roman Catholic gathering, and was held at Jerusalem May 14. It was presided over by Cardinal Laugenieux as Legate of the Holy Sea. The account of the Assembly is from the pen of a correspondent of the London "Tablet," and is as follows:

Hitherto these reunions, styled Eucharistic Congresses, have been held in some one or other of the towns of Belgium or France. The Standing Committee, under the Presidency of the Bishop of Liege, directs the course of their deliberations, and all manner of subjects are treated relating to the welfare of the Church, the spread of devotion, and good works. Controversy alone is

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rigidly excluded. But upon this occasion, the Congress which is about to open in Jerusalem assumes a very different character, and one beside which its previous doings sink into insignificance. To use Cardinal Laugenieux's own words to us to-day, he goes to Jerusalem as an act of faith, as an act of love, and as the Legate of the Holy See, holding out the right hand of fellowship to our separated brethren by order of the Pope, and inviting them once more to be united with us in the bosom of the Universal Church. This is the grand aim of the Eucharistic Congress of 1893, and it is with this view that Jerusalem has been chosen as the place of meeting. . . . The heart trembles at the thought of the mighty harvest that awaits the divine Reaper in these ancient lands, where the spirit of the faith is not dead, but only slumbers. Of one thing we are convinced, that the East will never be converted by units, but by thousands. But perhaps the strangest figure of all will be the mitred abbot of Grotta Ferrata, himself an Italian, and from the very walls of Rome, who, with his community, preserves in the very heart of the Roman Church the mystic ceremonies of the ancient Greek rite. He will, I fancy, be accompanied by his friend, Padre Vannutelli, from whose facile pen we may soon expect the history of what promises to be a gathering of unprecedented importance.

Rev. Charles Gore and Nonconformity

Until the publication of "Lux Mundi" the Rev. Charles Gore, late Principal of Pusey Hall, was regarded as the chief among conservative High Churchmen, but his lecture in that volume, frankly accepting many of the conclusions of the Higher Criticism, disturbed the confidence of many of his friends, and since then two or three times he has spoken in a way which indicated that his intellectual and spiritual horizon was getting decidedly broader. In this country it is impossible for us to understand how constantly the relations between the Establishment and Dissenters are strained, and many times broken. It requires really very much courage for a prominent Churchman to speak kindly of his brother Dissenters. For such a man as Mr. Gore to do so is really quite surprising, and we are very glad to reproduce his words as they were reported in "The British Weekly." We call attention to this utterance with all the more satisfaction because it is not many years since the present writer heard him read a paper in the Commons Room of Oriel College, which, as remembered, took very different ground. In reading the following it must be remembered that in England the constant subject of controversy is the doctrine of the Church. In the course of his address at Norwich on "Apostolic Succession" Mr. Gore spoke as follows:

"If they asked what was the origin of the vast Nonconformist body opposed to the apostolic ministry, there was no doubt it lay, not in any deficiency in the principles, but in extraordinary deficiencies in the past use of it. The people to whom Wesley preached were in fact pagans, through the scandalous neglect of the Anglican clergy. If they recalled the time when there were no Welsh bishops resident, and thought of the incredible scandals which then prevailed, the disastrous condition of things in which they now found themselves would be seen to be through their own fault as a corporate body to a large extent. As a penitent Church they must feel profoundly and deeply that their sins and shortcomings in the past had brought about this state of things. They owed to Nonconformity a debt they could not exaggerate for having kept alive in many ways outside their influence a knowledge of the Gospel in some real form, and they must feel that the wrongs of many generations were not to be rooted away or lost ground recovered by a few years of increased activity. Then God had astonishingly blessed the Nonconformist ministry, and this must have an immense effect on the minds of those who had been brought up under it. The great mass of hereditary Nonconformists knew how really the Spirit of God had been at work amongst them, and it would be blasphemy on their part to deny the reality of His work amongst them, because they believed it to be outside the covenant of God. Knowing this, it would be ridiculous to suppose that they would be acknowledged and recognized as soon as ever they began to do their duty again. What they had to do was not on the whole to be controversial, but to be positive."

Gleanings

—A dispatch from Rome says that the Pope has raised the Vicariate of Idaho, United States, to the dignity of a Bishopric.

—The Rev. Dr. George F. Pentecost sails from England on August 26. He is to occupy Dr. John Hall's pulpit in this city on September 3 and 10.

—The Rev. C. M. Sanders resigns the superintendency of the American Home Missionary Society's work in Colorado. The resignation to take effect September 30, at which time he closes the seventh year in this work.

—At a meeting in the Bromfield Church in Boston last week Dr. Lorimer announced that Tremont Temple is to be rebuilt in the near future, upon the old site, of iron, stone, and steel, seven or eight stories high, with extraordinary means of escape for the audience in case of fire, and improved methods of ventilation.

—The International Christian Workers' Association will hold its annual meeting this year in Atlanta, Ga. A special train will leave this city on November 6, and the delegates to the Convention will spend the night at Washington. The Convention will begin on Thursday, November 9, and last about a week. The Rev. R. A. Torrey, the Superintendent of the Moody Bible Institute of Chicago, is president of this Association, and the Rev. John C. Collins, of New Haven, is its secretary and treasurer.

—The following party of Methodist missionaries has been made up to sail for China and Corea from San Francisco September 12, in the steamer China: The Rev. W. T. Hobart and family, Mrs. Charlotte M. Jewell, Miss Anna D. Gloss, M.D., and Miss Edna G. Terry, M.D., returning to their field in North China; the Rev. J. F. Hexner and wife, going to the same field; Miss May E. Carlton, M.D., returning to Foo-Chow; Miss Florence Brown, going out to West China; and the Rev. H. B. Hulbert and family, to Corea.

—Under arrangements of the Trustees of Lane Theological Seminary, Dr. E. D. Morris is to continue in charge this coming year. Elections to the various vacant chairs will be postponed until May, 1894. Dr. Morris has called to his aid the Rev. Kemper Fullerton, nephew of the Rev. Dr. G. H. Fullerton, of Springfield, O, in the department of Hebrew and New Testament Exegesis. In the same department courses of lectures are promised by the Rev. R. W. Patterson, D.D., of Chicago (Christian Evidences); the Rev. G. M. Maxwell, D.D., of Cincinnati; the Rev. A. B. Riggs, D.D., of Cincinnati (Pauline Epistles); President G. S. Burroughs, D.D., of Wabash College (Old Testment Prophecy); President W. A. Williams, D.D., of Franklin College; President D. F. Scovel, of Wooster University. In the department of Church History, the Rev. Professor H. W. Hulbert, of Marietta College, will give a course of eighteen lectures on "The External Aspects of Church History," to be followed by a more extended study of important epochs in the History of Christian Doctrine by Dr. E. D. Morris.

—Brother Azarias, one of the ablest American Roman Catholic writers and speakers, died at Plattsburg, N. Y., last Sunday, at the age of forty-five. He had just completed a course of five lectures on "University Education in the Middle Ages" at the Catholic Summer School in Plattsburg. When fifteen years old he entered the novitiate of the Christian Brothers in this city, and on completing his noviceship he was sent to Rock Hill College, near Baltimore, where he finished his studies. For seventeen years thereafter he was a professor in the College, and then was appointed its President. His health failing, he was sent to Europe, where he remained two years. On his return to this country in 1888 he was appointed Professor of Rhetoric and English Literature in the De La Salle University. Brother Azarias was a voluminous writer of books and of essays for home and foreign magazines, his more important articles being contributed to the "Fortnightly" and "Contemporary Reviews" of London and the "American Catholic Quarterly Review," the "North American Review," and the "Forum." Among his larger works are "The Philosophy of History," "Development of English Thought," a treatise on "Style as Found in Herbert Spencer's Works," and "Phases of Thought and Criticism." For the past ten years he had been engaged in the preparation of an exhaustive work on "The History of Education from the Earliest Ages to the Present Day," which was nearing completion when he died.

Ministerial Personals

CONGREGATIONAL

—Frank N. Greeley, of San José, Cal., is supplying the pulpit of the Presbyterian Church at Palo Alto.

—M. S. Bradley, of Tellurida, Colo., has resigned.

—C. B. F. Pease, of Ashfield, Mass., has accepted a call to West Troy, N. Y.

—W. V. W. Davies, of Worcester, Mass., has received a call from the First Church of Pittsfield, Mass.

—T. P. V. Davies, of Stockton, Kan., has resigned.

—J. C. Alvord, of the First Church in Hamilton, Mass., has resigned to accept a call to Woonsocket, R. I.

—F. W. Arms, of Terryville, Conn., accepts a call to Essex.

—C. R. Yale, of Pittsfield, Mass., accepts a call to the First Church of Marshalltown, Ia.

—Thomas Corbett has become pastor of the Hope Church in South Framingham, Mass.

—W. A. Estabrook has become pastor of a church in Wilmington, Vt.

PRESBYTERIAN

—J. S. Black resigns the pastorate of the First Church of Minneapolis, Minn.

—J. F. Somerville resigns the pastorate of the Baker Street Church, Detroit, Mich.

—W. H. Humphrey has become pastor of a church in Delhi, Ohio.

—W. D. Sexton declines a call to the Second Church in Lafayette, Ind.

—E. W. Beeson was installed as pastor of the church in Fredonia, Kan., on July 20.

OTHER CHURCHES

—J. F. Butterworth has accepted an election as rector of Grace Church (P.E.), Sandusky, Ohio.

—F. Keene accepts a call from the Baptist Church at North Berwick, Me.

—B. F. Eaton has resigned the pastorate of the First Universalist Church of Weymouth, Mass.

—R. P. Milliken, pastor of the Trinity Reformed Church, Newark, N. J., died last week at the age of sixty-two.

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Books and Authors

Dr. Gladden's Christian Democracy[1]

It is a loose use of words to speak of Dr. Gladden as a Christian Socialist. A Christian Socialist is one who believes either that all men must share equally because all men are brothers; or at least that all men must have equal opportunities because all men are brothers. Dr. Gladden takes neither of these positions. He makes no protest against certain children of the State receiving from parents or grandparents fortunes which exempt them completely from the necessity of labor. He makes no protest against certain children of the State receiving, in addition to the entire product of their own labor, the interest upon past accumulations. No one of the formulas of Socialism is accepted by him. To him, "The logic of Christianity is democracy."

Dr. Gladden's democracy, however, differs radically from the *laissez-faire* democracy of Herbert Spencer and Professor Sumner. While he believes in maintaining and even increasing the responsibility of every man for his own position in society, he does not believe that any man's responsibility ends with himself. Every man is bound to work with his fellows, for his fellows; and a Christian society must either suppress, control, or conduct any industry in which a part is profiting by the injuring of the rest.

Such, in brief, is the teaching of "Tools and the Man." Yet a condensation of its teaching does scant justice to the book. It is full of temperate suggestions for the betterment of society, and has no radical plan for its perfecting. Dr. Gladden is not a radical. He does, indeed, believe implicitly that Christ's Kingdom must come, and he judges each institution of society by what he believes to be the spirit of Christ. But this test is that of his intellect as well as his heart, and his concrete views are never given as deductions from his religious principles. He is familiar with the doctrines of conservative economists, and departs from them only when he is forced to by his Christian common sense. Our readers are so familiar with Dr. Gladden's style that it is almost needless to say that his latest work is full of pertinent information, apt quotation, and telling epigram upon the economic problems now forcing themselves upon society.

Fragments of Science[2]

This work is a new edition of a series of essays published some twenty years ago, and subsequently enlarged. It contains fifteen additional papers; and, with one other volume entitled "New Fragments," includes all the occasional writings which Professor Tyndall has decided to preserve in permanent form. Vol. I. is devoted entirely, or substantially so, to papers on Physical Science. Respecting these papers it must suffice to say that Professor Tyndall belongs to a modern school of physicists in England, who have coupled with rare ability in original research, an ability equally great in so interpreting the results of that research that unscientific minds can understand them. For this popularization of science the world owes a large debt of gratitude to such explorers and authors as Darwin, Huxley, and Tyndall. Professor Tyndall's description of Niagara, his "Lectures to Schoolmasters on Elementary Magnetism," his paper on "Recent Experiments on Fog Signals," all afford striking illustrations of his ability to give to others the products of his own original labors.

The second volume presents Professor Tyndall rather as a philosopher than as a physicist; it contains his famous papers on Prayer, Miracles, Scientific Materialism, the Scientific Use of the Imagination, Spontaneous Generation, and, perhaps the most interesting and important of all, the famous Belfast Address, with two subsequent papers in response to criticisms thereon. It is not our province here to enter into a critical discussion of Professor Tyndall's philosophical views. It must suffice to speak in warm and unstinted commendation of the manner in which he presents them. He deals with philosophy in the same spirit of candor with which he deals with physical science. The same lucidity of style characterizes his writings on the one theme as on the other. In both volumes you feel yourself in the presence of one who is earnestly seeking the truth for himself, and sincerely seeking to give it to others. There is, moreover, in him a poetic or imaginative and emotional temperament which is almost wholly lacking in the writings of Darwin and Huxley. He perceives, what they rarely appear to perceive, that there is more in life than the observing faculties can discover. "It is," he says, "the inner works of the universe which science reverently uncovers; it is the study of these that she recognizes as a discipline worthy of all acceptation." He recognizes the divine mystery which defies scientific exploration, and is not only reverent toward the Infinite and the Eternal, though he refuses to define them, but respectful toward the more definitely religious opinions of others, and grateful to those whose lines of thought have led them into other than physical departments. "Let a man," he says, "but observe himself, and he will, if I mistake not, find that in nine cases out of ten the emotions constitute the motive force which pushes his intellect into action. The reading of the works of two men, neither of them imbued with the spirit of modern science—neither of them, indeed, friendly to that spirit—has placed me here to-day. These men are the English Carlyle and the American Emerson." We should be glad to see published, for the studious reading of the younger men in the ministry, Professor Tyndall's Belfast Address, Dr. Martineau's reply, "Religion as Affected by Modern Materialism" (Martineau's Essays, Vol. IV., p. 165), and Professor Tyndall's response thereto. Out of such a study the devout student of philosophy might find himself trained to a larger and grander conception of God as immanent in Nature than perhaps he would find in any one of the essays taken alone.

The Case Against Bimetallism. By Robert Giffen. (George Bell & Sons, London and New York.) This volume, though made up of magazine articles, is an invaluable addition to the literature of the silver question. Mr. Giffen is a monometallist, but this fact has not kept him from recognizing the great fall of prices since 1873, nor from admitting that this fall is due to the scarcity of gold. Mr. Giffen even goes so far as to say that if international bimetallism were adopted and sustained, so that all the silver mined could be added to the world's money supply, the fall in prices would still go on. He admits also that the unit of value ought, as nearly as possible, to remain of the same purchasing power, and that any change in the unit by which debtors return to creditors more or less property than was borrowed is an evil. He contends, however, that it is not in the power of governments to hold the two metals together, and he urges that France did not hold them together during the period between 1803 and 1873, when that country had a bimetallic law. He points out that during this period the ratio of gold to silver, instead of being uniformly 1 to 15.5 (the legal ratio), rose as high as 1 to 16.25 in 1813 and fell as low as 1 to 15.11 in 1817. Mr. Giffen's tables upon this point are entirely accurate; but the ratios noted are between the prices of gold and silver bullion in London, and not gold and silver coin in Paris. The coins of the two metals did circulate concurrently in France throughout this entire period. Not only did worn coins remain in circulation, but new bullion of each metal was every year brought to the mint. Since France abandoned bimetallism in 1873, the ratio between the metals has fallen from 1 to 15½ to 1 to 24. The result of the French experiment, therefore, shows that a single nation might again keep the coins of the two metals at par with each other, and makes it quite clear that international agreement could effect this result. If either metal became a fraction of one per cent. cheaper than the other, coins of the dearer metal to the extent of millions would be converted into bullion, until its price fell to par, while a demand would be created for the same amount of coins of the cheaper metal, until its price rose to par. Even if Mr. Giffen's tables had related to

[1] *Tools and the Man.* By Washington Gladden. Houghton, Mifflin & Co., Boston.

[2] *Fragments of Science: A Series of Detached Essays, Addresses, and Reviews.* By John Tyndall, F.R.S. D. Appleton, & Co., New York.

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gold and silver coin in France, instead of gold and silver bullion in London, the fluctuation of 1 per cent. or 2 per cent. to which he refers would seem an insignificant evil compared with the fluctuation of nearly 30 per cent. in the value of the gold unit which he admits to have taken place since 1873.

The essays, or literary talks, by Mr. Edmund Gosse, which have been collected under the general title, *Questions at Issue*, are pleasant reading, though they cannot be said to evince the purely critical faculty in a remarkably close or high degree. They are rather the chat of an extremely well-informed literary man of good taste, talking to a general audience in a popular way. Several of the articles have appeared in this country in magazine form. Many readers will particularly remember Mr. Gosse's answer to the question, Has America Produced a Poet? This is certainly not one of the most valuable papers in the book, although thanks are due to it because it called out as a sequel the following article, "What is a Great Poet?" which is very well worth reading indeed. Mr. Gosse in these two papers follows the usual course of English critics in placing Poe above Longfellow and Bryant. Mr. Gosse's talks upon novel writing and novel reading are always entertaining; we quote a single passage: "What are these novelists going to do? They were set down to farm the one hundred acres of an estate called Life, and because one corner of it—the two or three acres hedged about, and called the kitchen-garden of Love—offered peculiar attractions, and was very easy to cultivate, they have neglected the other ninety-seven acres. The result is that by over-pressing their garden, and forcing crop after crop out of it, it is well-nigh exhausted, and will soon refuse to respond to the incessant hoe and spade: while, all the time, the rest of the estate, rich and almost virgin soil, is left to cover itself with the weeds of newspaper police-reports." The reader should not overlook the last and best essay in the book, which Mr. Gosse calls "An Election at the English Academy," and which is one of the most delicate and genuinely humorous bits of mild satire we have seen for many a day. (D. Appleton & Co., New York.)

A handsomely printed and bound volume of over five hundred pages, illustrated by something like two hundred engravings made from photographs and drawings, contains the record of Mr. Frederick Ober's travels and explorations, *In the Wake of Columbus*. Mr. Ober was sent out as a special commissioner by the World's Columbian Exposition to visit the West Indies, and the adjacent islands and countries. He sought diligently for all records or relics of Columbus's famous voyages, and was the means of bringing to Chicago many of the most interesting exhibits now to be found in the reproduced Convent of Rabida. In the course of his travels Mr. Ober visited Spain, San Salvador, Cuba, the Bahamas, nearly all the islands of the West Indies, and several of the countries of South and Central America. His conclusion as to Columbus's land-fall is that the first land discovered was the Key now known as Watling's Island. In this conclusion he agrees with the most recent opinions of special students of the subject, although it must be admitted that there are historical objections which may be brought against accepting absolutely any one of the several solutions of the problem. In style, Mr. Ober's narrative is unconventional and agreeable. At times one feels that it might be condensed to advantage, and that it would be the better for the omission of some details of merely personal interest; but, as a rule, the book is readable, and it certainly contains much matter which cannot be found elsewhere. (D. Lothrop Co., Boston.)

Messrs. Fords, Howard & Hurlbut of this city have published in substantial form *The Original Plymouth Pulpit*. The sermons here included were preached between September, 1868, and September, 1872, and the three volumes now put forth therefore precede in order of time the four volumes of Mr. Beecher's sermons heretofore published by this firm. The reports are the stenographic work of Mr. T. J. Ellinwood. As time goes on the demand for the sermons of Henry Ward Beecher, in printed form, seems to increase rather than to diminish. The number of inquiries we have ourselves received for information as to where these sermons may be obtained leads us to believe that the books now before us will meet with a wide recognition. As to the quality and substance of Mr. Beecher's sermons, it is not necessary for us to speak at this time. Many of these sermons originally appeared in the pages of this paper.

Several years ago, when the first edition of *The Road and the Roadsides*, by Burton W. Potter, appeared, we commended it as a carefully prepared and thoroughly exhaustive compendium of all matters relating to the law of roads. A new edition has just been issued in which are included seven additional chapters, besides extensive additions to the old sections. The book covers such topics as the public use of highways, construction, boundaries, street railways, the maintenance of good roads, and many others of equal importance. Nowhere else can there be found collected into convenient and non-technical form the matter which is here presented. Mr. Potter writes clearly and graphically, and is thoroughly familiar with his subject in all its aspects. (Little, Brown & Co., Boston.)

Those who have read Miss Kate Sanborn's book entitled "Adopting an Abandoned Farm," will look to her new volume, *A Truthful Woman in Southern California*, for vivacity and cheerful comment. They will not be disappointed, for the little book is readable from cover to cover. It gives all desirable information about the climate, the productions, the good and bad points of the different resorts and cities of Southern California. Besides all this, it furnishes in abundance clever and witty comment on the daily life in that section of the country, the whims and absurdities of some health-seekers, and the truth as to what may and what may not be fairly expected by those whose chief object in visiting the Western coast is health. (D. Appleton & Co., New York.)

A useful little pocket guide for the visitor to the World's Fair is entitled *The Best Things to See and How to Find Them*. (White City Publishing Company, Chicago. 25 cts.) Salient points of the great show are sharply brought out, there are blank pages for memoranda, routes for one, three, and six-day visitors, a map of the grounds, etc., etc. The book is convenient and suggestive, and is aptly denominated a "time-saver."

Literary Notes

—A volume of sermons by the Rev. Dr. Arthur Brooks, with the title "The Life of Christ in the World," will be published soon by Thomas Whitaker.

—Beckford's romance of "Vathek" has been reprinted in the original French in which Beckford wrote it, with a preface by by Stéphane Millarné. Millarné maintains that Beckford was more French than English.

—Tolstoï hopes to live long enough to complete one more novel, which will be named "God in the Man," and will deal with society under present conditions. Literary gossip says that it will be very Socialistic and Communistic in its sympathies.

The long novel which the author of "The Story of an African Farm" is now engaged upon is said to have been named "From Man to Man." It is described as a study in the comparative ethics of men's treatment of men, and their treatment of women.

—Through a misapprehension on the part of the reviewer, in our laudatory notice of the book entitled "A Review of the System of Ethics Founded on the Theory of Evolution" (The Outlook, August 12) the author was spoken of throughout as "Mr. Williams." The book was, in fact, written by Miss Cora M. Williams, Smith College, '83.

—The Rev. W. Garrett Horder, author of the article entitled "Ten Years of Hymnody in England," printed in the number of this journal dated July 29, asks us to state that in line nine of that article the word "new" should be "their," and "Ring" should be "King;" in line sixty-six the word "star" should be "man," and in lines 149 and 150 the word "divinity" should be "diversity." It is only fair to our compositors to add that the "copy" was unusually difficult to decipher. Mr. Horder also asks that we state that the initials D.D. were incorrectly placed after his name at the head of the article.

Books Received

D. APPLETON & CO., NEW YORK

Grey, Maxwell. An Innocent Impostor.
Coppée, François. True Riches.

GINN & CO., BOSTON

Gayley, Charles Mills. The Classic Myths in English Literature. $1.65

HARPER & BROS., NEW YORK

Grail, Stephen. The Nameless City. 50 cts.
Pool, Marie Louise. "Dally." 50 cts.
James, Henry. The Private Life. $1.
Early Prose and Verse. Edited by Alice Morse Earle and Emily Ellsworth Ford. $1.
Bonner, John. A Child's History of France. $2.
Besant, Walter. The Rebel Queen. $1.50

D. LOTHROP CO., BOSTON

Ober, Frederick A. In the Wake of Columbus. $2.50.
Lovejoy, Mary I. The Interstate Third Reader.

MACMILLAN & CO., NEW YORK

Davies, William. The Literary Works of James Smetham. $1.50.
Selections from the Verse of Augusta Webster. $1.50.
Memories of Dean Hole. $2.25.
Hales, John W., M.A. Folia Litteraria. $1.75.
Bradley, F. H., LL.D. Appearance and Reality. $2.75.

THE OPEN COURT PUBLISHING CO., CHICAGO

Mach, Dr. Ernst. The Science of Mechanics. Translated. $2.50.

WILLIAM J. PELL, NEW YORK

Ward, Hon. C. J., C. M. S., World's Fair. Jamaica at Chicago.

PUTNAM'S SONS, NEW YORK

Shakespeare, William. Ariel Edition. 7 Vols. 75 cents each.

THE STANDARD PUBLISHING CO., CINCINNATI

Morrell, Charles B., M.D. Bible Lamps for Little Feet. $2.00.
McCauley, W. F. "How." 50 cts.

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With Our Readers

I.—Correspondence

A Preacher Without Tools

To the Editors of The Outlook:

I have just seen a letter from a clergyman who is laboring in the mountainous regions of western North Carolina, of course, on a beggarly salary, and who has recently had the great misfortune to lose every book he had by fire. It is a great calamity when a workman loses all his tools, and has no money to replace them. It occurs to me that some of your readers would be willing and glad to spare each a volume or two from their book-shelves. Any books which would be serviceable to a clergyman, especially commentaries, would be a great help to this man. I should be glad to furnish his address.

H. R. MUNGER,
44 Broadway, New York.

An Ohio Populist's View

To the Editors of The Outlook:

I am pleased to note the evident fairness with which you seem disposed to treat the free-silver men. There is one point, however, as it seems to me, to which you have hardly given due weight. We are engaged in paying our National debt. The standard of value, the "dollar or unit," when that debt was contracted was a silver coin weighing 412½ grains and 9.10 fine. The least subtraction from the weight or fineness of that standard coin pending the liquidation of the debt is a fraud upon the creditor. The least addition to its weight or fineness is, on the other hand, a fraud upon the debtor. Any legal obstacle to the unrestricted coinage of the money metal into the standard unit, the dollar of the contract, produces by indirection the same result as adding to its weight—it makes the number of possible dollars less, and results in a relative "contraction of the currency that bankrupts debtors," to use your own felicitous expression. We do not propose to defraud the creditors; we propose to pay them in full in the dollars they bargained for. Neither do we propose, if we can help it, to be defrauded by our own agents in Congress and in the executive chair when they enter into collusion with our creditors to compel us to liquidate our debt in another and scarcer dollar, that costs twice as much wheat, corn, and cotton to buy—a dollar that they didn't bargain for, and we didn't agree to pay. Until every dollar of national indebtedness is paid, we insist that any alteration of the dollar of the contract is an impairment of the contract, and a fraud on the face of it. That dollar is to-day a legal tender for all debts not otherwise expressly stated in the contract. What we now protest against is the legal obstruction to the coinage of dollars, a restriction which prevents the expansion of the volume of the current coin to keep pace with the growth of population and business.

L. B. T.

A Reply

To the Editors of The Outlook:

Mr. Windmüller's article in The Outlook of August 5 proves too much for his own side. He says: "The bushel of wheat has lately brought about the same price as an ounce of silver. Neither article has ever been so cheap." Did it never occur to him that an ounce of silver and a bushel of wheat have for many years almost always brought "about" the same price, and that it is the price of gold that has changed, not the intrinsic value of either silver or wheat?

It seems to me that the whole trouble grows out of the fact that we do not look at this as a *moral* question.

Suppose we take a pound avoirdupois of standard silver and an ounce avoirdupois of standard gold. The two had the same value when both were admitted to coinage at the ratio of 16 to 1. Select some forty or fifty articles of common use and measure the purchasing power of the gold and the silver to-day as compared with 1873.

It will be found that the uniformity of the amounts purchasable by your pound of silver metal will be a revelation to those who are in the habit of speaking of silver as *depreciated*, while the increased amount now possible to be obtained by the holder of the ounce of gold will be a startling commentary on the favored proposition that gold is the "one thing which never changes in value." Approximately the silver will not vary ten per cent., while gold will reach nearly one and a half its former self.

The trouble with our people, and with the times to-day, is that we are are doing our measuring of values with a yard-stick four and a half feet long, and then we wonder why our houses are so small, our farms so shrunken in value.

Is this *right?* Is this justice to the mass of our people? E. F. S.

Cadilloc, Mich.

II.—Notes and Queries

Does Professor Briggs, in his assertion that the Church is a fountain of divine authority, mean the same thing as Professor Christlieb, of Bonn, in his expression "The Church is the world's Bible?" By that felicitous expression I suppose Professor Christlieb meant that the body of living believers manifest to the world the present operations of the divine spirit, and show a most conclusive proof of the power of Jesus Christ, and the value of his redemptive work. As Paul says to the Christians in Corinth, "Ye are our epistle, known and read of all men." And again: "Ye are manifestly declared to be the epistle of Christ, written not with ink, but with the spirit of the living God." Doubtless, in a certain way, real Christians are thus the strongest proof to an unbelieving world of the power and worth of the Gospel. Through them, as individuals, and more especially through the invisible Church which they compose, God speaks to men. He addresses their consciences. He appeals to their hearts. He reveals his truth and his will. And he often does it more effectively through the medium of these living epistles than through the written Word, which to many is a sealed book.

Again, as to the revelation of the divine will to believers themselves, and the impartation of new truth which God may wish to teach them, is this theory which I have mentioned the one held by Professor Briggs? The Church has always held that believers are, individually and collectively, taught of God. For this we pray. We ask for divine illumination, direction, guidance. We believe that God answers prayer, and that "we have the thing that we ask of him" in faith. Now, if the will of God is revealed to a single individual who puts himself under the divine tuition, may not every Christian be regarded, in some sort, as a fountain, or medium, of divine authority? And if, through the imperfections of human nature, a single individual may not be regarded as an absolutely trustworthy guide, still may not the concensus of Christian experience, divinely illuminated and guided, be held to be trustworthy? It may be a help to others besides the writer if The Outlook will express its opinion as to whether the above is an adequate expression of the theory in question. C. A. S.

So it seems to us. The Apostles themselves were members of the Church. Their apostolic testimony is part of the testimony of the Church, but not the whole of it. According to the New Testament the Church is "the body of Christ." The testimony of a faithful Church is the testimony of the Christ in it. In the Scriptures we hear the Spirit of Christ speaking in the past; in the faithful Church, or Christian, we hear the same Spirit speaking in the present. In each he speaks with a felt authority. So keenly is this authoritativeness felt in the present teaching of the Spirit, that the poet said:

> Our dear Lord's best interpreters
> Are faithful human souls;
> The teaching of a life like theirs
> Is more than creeds or scrolls.

I have a friend here, an old mountaineer and woodsman, who is a Biblical student. The Bible is his creed. He works on Sunday, and justifies it by the Bible. He says that all the commandments of the Decalogue, except the fourth, are reaffirmed in the New Testament. The fourth, he thinks, is abolished by the following passages: Rom. xiv., 5; Rom. v. (?), 6; Col. ii., 16-17; Gal. iv., 10-11. He also quotes Jesus as healing the sick on the Sabbath. That the Fourth Commandment is not reaffirmed in the New Testament he also holds as a strong point in his theory. My friend says that the Sabbath was given only to the Jewish nation for their observance, and only for a certain length of time. B. C. O.

Your friend carries to an undue extreme the view which many Christians, so interpreting Paul, have taken, as did some of the Protestant Reformers, as to the abrogation of the Fourth Commandment. But its Jewish form is one thing; the principle at its core is quite another. This is what Paul seems to point out to the Colossians as "the body" which is "of Christ." The Christian principle is, that all days must be sanctified. But to make them so, the principle involved in the Commandment must be acted on. We must reserve seasons for rest from ordinary work, and care for that worship and communion which bring rest to the soul. Set times for necessary concerns are indispensable to any well-ordered life. The Lord's Day was used as such a time in the Apostolic age. (See Rev. i., 10.) One who is properly alive to its value for spiritual culture will not need any commandment to enforce the use of it as such. (See 1 Timothy, i., 9.)

1. What commentaries on the Old Testament contain the results of the latest archæological researches and the most recent Biblical criticism? 2. Is there any such commentary which plainly indicates the different original sources of the Hexateuch, or must one search in the works of Driver, Briggs, and others for information as to the origin of particular passages? 3. Upon what books of the Bible has Dr. Lyman Abbott written commentaries?

C. A. B.

1. None of the so-called commentaries is up to date in these matters. 2. The latter alternative is your proper course. 2. The several Gospels, the Acts, and Romans.

Can you, through the columns of The Outlook, give the name and publisher of any book which treats of trapping small animals and curing the skins? E. C.

W. T. Hornaday's book on "Taxidermy," published by Charles Scribner's Sons, of New York City, at $2.50, would meet your wants in part, if not wholly.

1. Who is the author of the lines beginning—

> "God of the granite and rose,
> Soul of the sparrow and bee"—

and in what poem may they be found? 2. Who is the author of the lines beginning—

> "A thread of law runs through our prayers,
> Stronger than iron cable"—

and in what poem may they be found?

L. E. C.

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Recreation Department The Outlook

Suggestions for planning a Vacation or a Trip anywhere in the world; printed information concerning any Transportation Line in the world, any Hotel in the world, any Pleasure or Health Resort in the world, or any Tour to any part of the world, will be sent on request, without charge, by the Recreation Department, The Outlook, Clinton Hall, Astor Place, New York.

Popular Excursions to the World's Fair via Pennsylvania Railroad

ADDITIONAL DATES IN THE NEAR FUTURE

So great is the popularity of the half-rate excursions to the World's Fair that the Pennsylvania Railroad Company has decided to increase the number of trips. In pursuance of this plan, popular excursions will be run August 22, 28, September 9 and 13. These excursions will be run under the same conditions as those which have preceded them, and will afford every one an opportunity of attending the World's Greatest Fair at an inconsiderable cost. A decided improvement in the train schedule, which accelerates it so as to deliver the passengers in Chicago at an early hour the following afternoon, places the special train almost on an equality in the matter of speed with the best express trains.

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The special train will leave New York 9:00 A.M., Jersey City 9:13, Newark 9:25, Elizabeth 9:32, New Brunswick 9:53, Trenton 10:23, Philadelphia 11:30, Frazer 12:09 P.M., Dowingtown 12:22, Parkesburg 12:41, Coatesville 1:02, Lancaster 1:25, Conewago 1:57, Harrisburg 3:00 P.M., arriving in Chicago early the next afternoon. The excursion rate, good only on the special train and valid for return within ten days, is $20 from New York, $18.25 from Philadelphia, and proportionately low from other stations.

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Aug. 22, Sept. 12, & Oct. 10, 1893,

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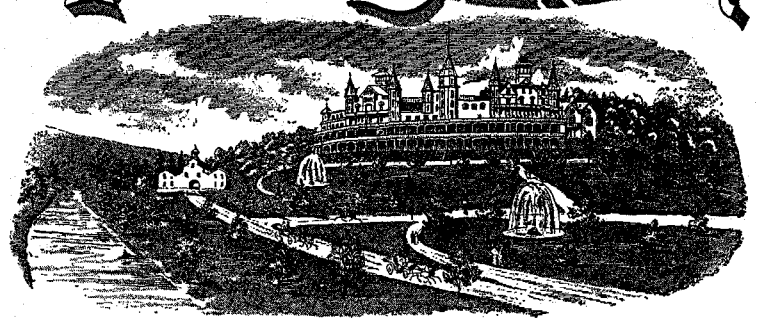

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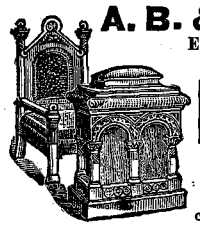

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Financial

The Stock Exchange money market for call loans is as featureless as at any time in the midsummer season, but the currency money market is alive with sensations. The experience which we are going through with now is unprecedented for its extent and character. A continuous and extraordinary demand for currency in almost any shape is the feature. This demand we have referred to before; it is the result of money-hoarding, which has been carried to such an extent, and involved such vast sums, as to produce a famine in currency. The business of the large central cities, so far as money transactions between banks and depositors are concerned, is being carried on by means of Clearing-House certificate credits, but where small payments have to be made the necessity is thrown upon the person who has to make them of purchasing in open market the necessary currency. This has caused the importation of very large sums of gold. In the five weeks ending with the present $28,000,000 of the yellow metal has reached here from England, probably $7,000,000 more is on the way, and at least $5,000,000 additional is engaged for shipment. So that, in round numbers, $40,000,000 of gold has reached here from the other side, or is in transit, within five weeks. The premium of 1½ per cent. being paid for gold as currency over our money counters makes it possible to import gold at the price of exchange, which, in normal conditions, would enable an export movement to be made, and the serious part of it is that the currency demand shows no signs of abatement. The gold movement this way is the redeeming feature of this whole business, but the strain on business is such that it is working a drastic contraction of home commerce all over the country. The evil of it is most marked in the shrinkage of railway earnings, and in the problem which it forces as to how we shall be able to move our crops. It takes vast sums of currency to move crops to market, and it is difficult to conceive at the present time where this currency is to come from, as the banks cannot furnish it. A scheme for introducing certified bank checks for small sums, as a substitute for small bills, is agitated, and will probably be utilized; it is a make-shift, but until the great body of people who are hoarding currency return it to the banks from its hiding places something must be done. In Buffalo this device is being resorted to in the payment of laborers, who in turn pay it to the storekeeper. This whole stringency of currency scarcity is so acute that it is working disaster everywhere in preventing interchange of merchandise, and in thus curtailing distribution, which in turn causes thousands of workers to be discharged. Our streets are uncomfortably full of idle men—which is resulting in thousands of cases of want. Congress begins to discover what its responsibility is in this matter, but Congress is a slow body. The spur of public sentiment is likely to be a sharp one in this instance, however, for the people all over the country are beginning to discover what is wanted—and "the people" are likely to get what they need. Failures and receiverships are plentiful. The chief case of bankruptcy in the week past is that of the Northern Pacific Railway Company, which has passed into the hands of three receivers. The effect on the market, however, had been discounted, excepting in the bond market, where the securities of this Company declined from the very low figures ruling before. The need of receiverships in these days are often that the properties may be protected by the court until such time as ordinary negotiations may be made to supply funds needed in the regular course of business, for it is now so difficult to obtain time loans, or to negotiate discounts for any time, that companies and individuals are being daily forced into bankruptcy or into assignees' hands where there are three dollars capital for evey one of liabilities In this way the soundest concerns are being forced to the wall temporarily, where in the beginning of these times, only the more speculative enterprises succumbed.

The market for stocks at the Exchange for the week has remained quite steady, and closes at the full prices of a week ago, as a rule. It is a waiting market, and its fluctuations are comparatively light, pending the anticipated action of Congress on the Silver Repeal Bill now before it.

The railways continue to lose heavily, as a rule, in earnings, but the prices of the stock are so low that they seem to have completely discounted this state of things, especially as these low earnings are regarded as likely to be only temporary.

The bank statement is as follows:

Loans, decrease	$5,255,500
Specie, increase	4,728,000
Legal tender, decrease	703,700
Deposits, decrease	1,901,100
Reserve, increase	4,499,575

This leaves the city banks with a deficit in their reserves of $12,045,800. Money closes at 3 per cent. WALL STREET.

The Morality of Ants

Sir John Lubbock is as much interested in ants as in ledgers. For years he has been investigating the nature and habits of these industrious, but pugnacious insects, several colonies of which he keeps in his study. Among the curious facts which his studies have brought to light, there is one over which the Republican leaders of Europe should rejoice. Sir John has discovered that even ants are susceptible to the influence of democratic ideas when they become acquainted with them. If an ant's nest loses its queen, and gets accustomed to living without one, nothing will induce it to admit a queen, even for a day. In one case Sir John exhibited a queen to a queenless nest for three days. To guard her majesty from the fierceness of the nascent democracy, and to accustom them to the sight of royalty, he confined her in a wire cage. But the moment she was introduced into the nest the ants ruthlessly killed her. Evidently they regarded her as an expensive superfluity, which they would not support.

But Sir John does not speak so well of the morality of his ants as he does of their democratic sympathies. He says their reputation for veracity is bad, and he is afraid that they are as much addicted to lying as are human beings. He bases his opinions upon sundry facts he has observed, which convince him that one ant never believes another until he has clear and independent evidence of the truth of the other's story. For instance, an ant finds some booty too large for him to bring to the nest. He hurries home and reports his discovery. Several recruits languidly accompany him on his return to his booty. But their hesitatory movements indicate that they suspect he is leading them on a fool's errand. If he hurries on and they lose his tracks they turn back to the nest. The supected discoverer is often obliged to return two or three times before he can persuade his skeptical brethren to follow him unto the end. But as soon as they themselves see the object sought their languor gives place to an activity which soon brings the booty into the nest. On one occasion Sir John pinned an ant a little distance from the nest. Its cries summoned help, which was responded to by several ants. They came forth from the hill, but moved slowly, as if suspicious that the crying one was fooling them. Sir John's explanation of the facts he has witnessed is that ants are so much in the habit of telling big stories as to create a common feeling of distrust.

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Surplus over all Liabilities 141,428 86
TOTAL ASSETS, JAN. 1, 1893,
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HARPER'S MAGAZINE

The Contents of the September number affords a rich and varied feast, including: Charles Eliot Norton's article on *The Letters of James Russell Lowell;* Thomas A. Janvier's illustrated paper, *Down Love Lane; A General Election in England,* by Richard Harding Davis, illustrated; *The Diplomacy and Law of the Isthmian Canals,* by Sidney Webster; Mrs. Pennell's *An Albert Dürer Town,* illustrated by Mr. Pennell; William McLennan's *A Gentleman of the Royal Guard;* Colonel Dodge's *Riders of Egypt,* with illustrations; *Edward Emerson Barnard,* by S. W. Burnham; Ex-Senator Maxey's *Texas;* A Poem, by John Hay; Serials and Stories, etc.

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Bits of Fun

If you want to make sure your advice will be taken, have it engraved on your umbrella handle.—*Troy Press.*

"What is the secret of your enormous popularity?" "I have always laughed at another man's jokes."—*Chicago Record.*

Proctor—Well, it's only a step from the sublime to the ridiculous. Lenox—Ah, if it were only a step back again!—*Vogue.*

Our idea of a Christian is a man who doesn't laugh when it rains on a picnic party to which he was not invited.—*Atchison Globe.*

It is a strange meteorological fact that the sun never shines so hot on a baseball field as on the harvest field.—*Quincy Journal.*

"I seem to be considerably pushed for cash to-day," muttered Rivers, reluctantly squaring an account of $5.25 with the wheeled-chair man. —*Chicago Tribune.*

"It must have been a love match, for she knew he was poor." "No; he told her he had only a remnant of his fortune left, and she, of course, thought she'd get a bargain."—*Inter-Ocean.*

Uneasy Passenger (on an ocean steamship) —Doesn't the vessel tip frightfully? Dignified Steward—The wessel, mum, is trying to set a good hexample to the passengers.—*Chicago Tribune.*

"Now we have money enough to send our minister away for a two months' vacation." "Isn't that a long holiday?" "Yes, but then we feel as though we deserve it."—*Chicago Inter-Ocean.*

Willie was very much interested while the choir sang the anthem in church last Sunday. At its conclusion he turned to his mother and in a stage-whisper asked, "Say, mamma, which beat?"—*Harper's Bazar.*

"It's a shame, when she is so well dressed, that she lets every one know she's from the country." Clara: "What did she do?" "Thanked a gentleman for giving her his seat."—*Chicago Inter-Ocean.*

He—I have decided to ask your father's consent by letter, Pauline. Now, what sort of a letter would you advise me to make it? She —I think, Horace, that I would make it an anonymous letter.—*Life's Calendar.*

Dull Sergeant (to recruit)—I've told you forty times that you must stand up as straight as if you had swallowed a ramrod. Instead of that you appear to have swallowed half a dozen Turkish scimitars.—*Texas Siftings.*

Random Observer—Pardon me, but what are you putting down in your note book? World's Fair Visitor—Oh, I'm just putting down the things that have made an indelible impression upon my memory, so that I won't forget them.—*Chicago Record.*

Parent—Now, what are you going to charge me to cure this boy of the measles? Physician—Nothing at all, my dear sir, as it is an original case; and you get your ten per cent. commission for every child that catches them from him.—*Providence Journal.*

It is said that German students are not required to attend lectures unless they feel disposed to do so. A stranger in a German university city asked a young man, so the story goes, "Where is the university building?" and received the reply, "I really don't know; I am a student here myself."—*Press.*

A judge, in crossing the Irish Channel one stormy night, knocked against a well-known witty lawyer, who was suffering terribly from sea sickness. "Can I do anything for you?" said the judge. "Yes," gasped the seasick lawyer. "I wish your lordship would overrule this motion."—*White Mountain Echo.*

A peppery parson down East, who was disturbed by his choir during prayer time, got even with them when he gave out the closing hymn by adding, "I hope the entire congregation will join in singing this grand old hymn, and I know the choir will, for I heard them humming it during the prayer."—*Lewiston Journal.*

Figg (speaking of a mutual friend who is given to egotism)—Did you hear of the accident that has happened to Brown? He has broken his leg in two places. Fogg—You don't mean it! It will be an awful pity if he should die. If he recovers, what a continual source of pleasure it will be to him to talk about it."—*Boston Transcript.*

An English lawyer, Mr. William Willis, was once rather amusingly interrupted in a speech. In addressing a political meeting, Mr. Willis found an opportunity of referring to Charles Dickens's character, Barkis, and of exclaiming, "Barkis is willin'!" "No, no," shouted a workingman in the audience, "it ain't 'Barkis is willin', 'but Willis is barkin'!"—*Youth's Companion.*

Old Uncle Gabe's young masters love to mystify him with long words, which he will never own that he does not understand. One day one of them said to him: "Uncle Gabe, if you and your wife were walking down the street, and a man should come up and recognize you, what would you do?" "I'd knock him down," promptly replied Uncle Gabe.—*Harper's Bazar.*

A Scotch divine, somewhat "off color" in his theology, met one of his parishioners who was "making his way home somewhat deviously. He thus accosted him: 'John, John, I thought you had taken the pledge.' 'Sae I did, sir,' replied the culprit, 'but it's ae thing to tak' the pledge, and quite another thing to keep it, as ye ken weel enough wi' respect to the Confession o' Faith.'"—*Press.*

A good story is attributed to the Rev. G. Furness Smith, who recently addressed a meeting of the Church Missionary Society Younger Clergy Union, in England. Mr. Smith said that the Turkish authorities at Constantinople refused to allow the circulation of the Epistle to the Galatians, supposing that it was a letter addressed to the people of Galata, a suburb of Constantinople. When corrected on this point, to make sure, they demanded the certificate of St. Paul's death. —*Evening Telegram.*

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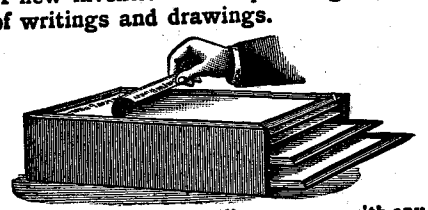

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About People

—Word has been received from Miss Frances E. Willard of her entire recovery to health. She will remain at Lucerne, Switzerland, until October 1, when she will start for home.

—The Rev. Augusta J. Chapin has received the degree of Doctor of Divinity. "Why not?" rightly asks the "Christian Register." "If she is recognized as a minister, she is as much entitled to the honor of this degree, if she deserves it, as a man."

—The old Longfellow homestead in Portland, Me., the first brick house erected in the city, built in 1785 by the poet's grandfather, General Peleg Wadsworth, has been recently given to the Maine Historical Society by Mrs. Anne L. Pierce, a sister of the poet.

—Mary W. Lee, who was known throughout the Second Corps of the Army of the Potomac as "Mother Lee," died in Philadelphia lately. During the rebellion she was a volunteer field nurse, serving at the front without pay, where she got her affectionate nickname from the soldiers.

—The Rev. Elijah Kellogg, whose "Spartacus to the Gladiators" has been so many schoolboys' favorite declamation for many years, is still preaching on Sundays in his church at Harpswell, Me., although he has passed his eightieth birthday. He has done a wonderful amount of good among the fishermen of Casco Bay in his long career. He expects soon to retire from active service, but he can never cease doing good as long as life lasts.

The Premium on Currency

Matthew Marshall in the New York "Sun"

Notwithstanding the large arrivals of gold from Europe and the increase of their reserves, the banks of this city still refuse to pay their depositors in currency, and will do no more than certify checks as good through the Clearing House. Consequently, currency can be had in considerable amounts only by paying, as it is said, a premium upon it, which is now about three per cent., but the transactions are really sales of claims against the banks at three per cent discount. That is to say, the money which a depositor had to his credit on a bank's books a month ago, and which was then worth par, will now bring only ninety-seven cents on the dollar, with the prospect of a still further depreciation. Many depositors, therefore, instead of buying currency with their checks, pay out the checks themselves to their creditors, who pass them on in turn to other creditors, and thus a new kind of currency has been added to the miscellaneous varieties of it already in circulation. We had: 1, gold coin, 2, silver dollars; 3, silver fractional coin; 4, gold certificates; 5, silver certificates; 6, old legal tenders; 7, Sherman Act Treasury notes; 8, National bank notes; and now we have a ninth kind in certified bank checks, the issue of which on an extensive scale by the banks of the South and the West is proposed as a means, in the absence of other money, for moving the crops to market. How grievously our whole currency system needs reorganization and reform this bare statement of its chaotic condition sufficiently testifies, but we seem to have no financiers competent for the task.

Doubtful Doctrines

The Rambler of the "National Baptist" remembers hearing the eminent Professor of Theology at Crozer, in the Doctrinal Sermon preached before the Philadelphia Baptist Association, 1885, take the position that the doctrine of the Trinity cannot be stated in exact scientific terms. And the Rambler would inquire whether the same declaration does not apply to some other doctrines, and whether there are not truths which we all cordially hold, which yet we cannot state in such a way as to satisfy ourselves or any one else.

The Rambler is reminded of an incident which took place (let us say) in one of the extreme Southwestern States. Two gentlemen, representing a theological seminary which was in quest of a professor, called upon an eminent clergyman, in whose judgment great reliance was deservedly placed, and asked him, "What is your opinion of Dr. So-and-so?" The minister replied with considerable fullness; and the committee, in closing, said, "Now, one question more; is he sound on Inspiration?" Whereto the other, "Let me see; I have forgotten; what is the view now held by the Church on Inspiration?" The two gentlemen, after some little scratching of their heads (as it were), replied, "Well, we don't know—that we exactly remember." "Well, if you do not know yourselves what you want, I do not see that I can help you much."

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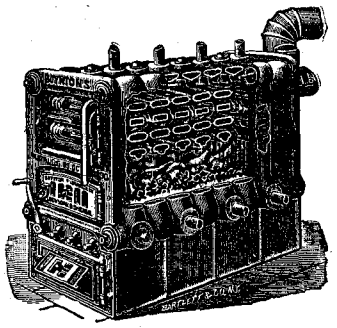

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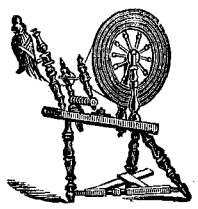

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Following soon after come the falling ceilings and endless patching, which in five years' time would amount to quite as much as the original cost of the entire work; thus demonstrating that the best quality of material on so important a part of a building as plastering, where very often the decorations cost three or four times the original amount of the plaster, is by far the cheapest in the end.

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Calvert Hall School, Baltimore, Md.
Residence of Mr. Evans, Ruxton, Md.
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